WINONA ECHOES

CONTAINING ADDRESSES

OF THE

Winona Bible Conference

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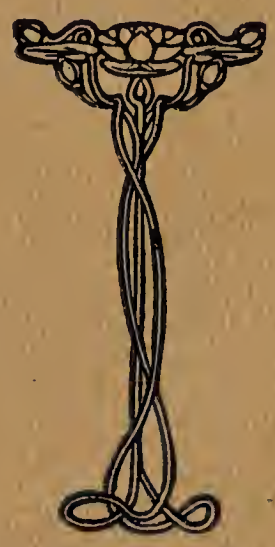

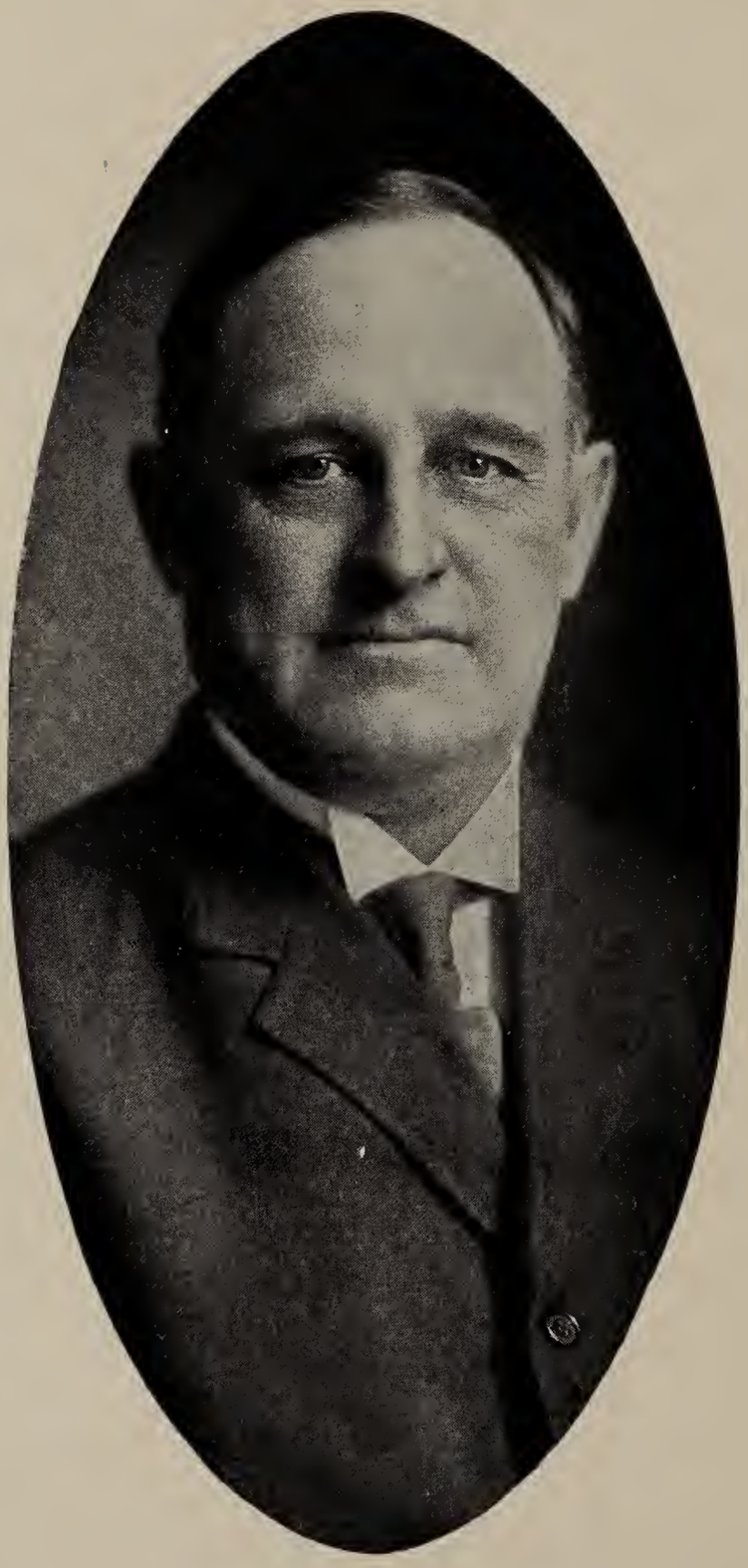

SOL. C. DICKEY, D. D.
Director

WINONA ECHOES

Containing Addresses Delivered
at the

SEVENTEENTH ANNUAL

BIBLE CONFERENCE

WINONA LAKE, INDIANA

AUGUST, 1911

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THE COMMITTEE ON PUBLICATION
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ANNOUNCEMENT

In presenting these Addresses delivered at the Seventeenth Annual Bible Conference at Winona Lake, Indiana, we have endeavored to preserve for our patrons all the Addresses delivered at the hours when there was but one address, and have given many others. We regret that it is impossible to publish all the addresses that were delivered, but in some instances, the speakers desired their addresses for other purposes and requested us not to publish them. In some they had no manuscripts and it was not possible for the stenographer to be in two places at once. Those herewith presented will be valuable to all who procure them, as a souvenir of one of the best Bible Conferences for years, as well as for the valuable information and inspiration they contain.

We wish to acknowledge our indebtedness to the speakers, who so kindly furnished their manuscripts, and who gave of their time to revise the transcript of the addresses taken by the stenographer; and also to the stenographer for her faithful and painstaking work.

THE COMMITTEE ON PUBLICATION

THE SEVENTEENTH ANNUAL BIBLE CONFERENCE

Before an audience that filled to overflowing, the Auditorium, Dr. Dickey stood to welcome the people and speak the opening words of the Seventeenth Winona Bible Conference. Once again he reminded the audience of the Fundamental Principles upon which Winona was founded, and for which it had ever stood, "Faith in the inspiration of the Scriptures and belief in the deity of Jesus Christ." Briefly he reviewed the past, suggesting what had been accomplished, the inspiration and help the Bible Conferences had been not only to ministers, but to laymen as well, the expressions of appreciation that had come to him during past years, and expressing confidence in God for the future years as there had been in the past, he introduced Dr. Horne, who delivered the opening sermon of the Conference.

We regret that, through a misunderstanding on the part of the Committee on Publication, the stenographer did not take the opening remarks of Dr. Dickey, which have always been one of the delightful parts of the Echoes. Immediately after the Conference, Dr. Dickey himself was plunged into other duties, which so filled his mind that he was unable to reproduce his words, and so this issue of the Echoes must go to the subscribers without them.

The Echoes have been unavoidably delayed, waiting for some of the manuscripts, which the speakers have been too busy to furnish sooner. We believe that when the people realize how busy some of these men are, and the small remuneration for their services at the Conference which they receive, and that they must revise their manuscripts before they are willing to submit them for publication, oftentimes speaking from very brief notes, they will appreciate the addresses and excuse all delay in publication.

THE COMMITTEE.

OPENING ADDRESS

By DR. C. SILVESTER HORNE

You will find my text this morning in the 10th chapter of Luke, reading from the 25th verse.

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? How readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbor?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

It is one of the evidences of the presence and power of the Lord Jesus Christ in this world when men begin to ask great questions. And when He drew near, it always seems to us as if the little petty questions of our life must be left to answer themselves and we have got to talk and to think about the things that matter. Now, I quite agree that according to the motive of the man who came to Jesus Christ with this question the man himself must be judged. But the truth of the matter was that when Jesus Christ was in the land, every man was compelled to fall back upon the great questions of life and death and duty and destiny. And even some of them had to produce out of their ancient cupboards, where they had long lain dishonored, some of the big problems, the big questions, and bring them out for a new interpretation and for a new answer; and so it was in the case before us.

Jesus Christ compelled this man to ask the two biggest questions in life. What is a man's relation to his God, and what is a man's relation to his neighbor? And we, too, living in our modern times, are just discovering that when you have answered the one question, you have answered the other. All our social relationships, all a man's duty to his fellowmen, depend upon his answering first of all, in honesty and in truth, the question, what is a man's duty to his God? And I stand before you today as one who does profoundly believe that as every Christian citizen is compelled to face the great problems that are coming upon us day by day, we have got first of all to learn to love the Lord our God with all our soul and mind and strength and heart before we can really love our neighbor as ourself.

Here is this man, a man of his age, a man of the world, a man of the law, driven back upon the great fundamentals, coming to the Master for light upon his own law, and no doubt intending also, to show his own subtlety and his own cleverness by entangling this Gallileean peasant in the meshes of the law. I can see that scene. I can see the lawyer, the man of red tape and parchment—I can see the men who have put him up as the representative of their class, watching this strange interview and agreeing to condemn the new teacher on a thousand and one authorities if he varies in his answer from the traditional catechismal answer to the question they are about to put. "Master, what shall I do to inherit eternal life?" It was a great question. There was none greater. And the Christ looked at him, searching him through and through, reading him like a book, and said to him, "Well, it's not a new question. It's an old question. What is written in your law—what do you make of it?" Well, I suppose it was more than he bargained for to have to

answer his own question. But at least he could display his familiarity with the law. And out the answer came, so pat, like the exhibition, I think, of a prize pupil reciting a poem, without a mistake.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength."

The Master waited till he was through and then, quietly looking upon him with the same grave smile, He said: "Thou hast answered right. As far as the answer is concerned, you are not at fault. This do and thou shalt live."

I fancy you will agree with me that that man at any rate was, in his own heart, convicted as the Lord Christ spake His message.

You are a lawyer, your business is not only to make the law, it is to obey it; not only to teach it to other people, but to apply it to yourself and carry it out in your own life.

You minister, your business is not to preach the Gospel only, but to practice it. Not only to know the truth, but to live it. This do and thou shalt live. And again I see the scene. I see the growing perplexity and uneasiness on the faces of the people who are watching their champion to the interview, and they are afraid that things are not going altogether well with him. But, after all, he was a man of resource. He was a lawyer. He had a subtle mind and he knew quite well that a great deal depends upon a definition. Oh, that blessed word definition. It's always a great help to many people in difficult places. Who is my neighbor? Exactly. The time had come to ask this question and to settle it for all ages and all people, once for all. Who is my neighbor?

This is just one of those problems which the lawyers love and this lawyer was one of that class—of course they don't live in America, they live in England—who are paid to find the little places in the law through which the client can creep when he has first of all been rewarded with a sufficient fee. Who is your neighbor? Can you choose your own neighbor? Can you decide to whom you will act the neighborly part? There are plenty of people whom it is not difficult to love, to whom it is not difficult to play a neighbor's part. In London, the rich ladies go down to the orphanages and adopt all the pretty children. As for the others, nobody has any use for them. The whole question is at issue here—the whole parable of the Good Samaritan is to this end. Your neighbor doesn't depend upon your choice. God chooses your neighbors for you. The man lies by the roadside by no choice of yours. His extremity is your oppprtunity. God strews these chances in the path and the man is your neighbor by his need and your ability to help and aid him. So, Christ swept their sophistries away to one side and brought the

great human issue to the front, that he might answer and settle it once for all.

I do not think that anyone can understand this parable who does not see the setting, the circumstances surrounding it. There is a significant passage in the chapter preceding it, which tells how Jesus would have passed through Samaria, but the Samaritans refused to receive Him. They turned Him away in scorn and contumely and refused to receive Him into their borders. Now, the disciples belonged to a race that had, as you all know, a traditional feud with the Samaritan people, and it didn't take very much of a wind to fan the embers into a flame. And the thing had happened —the Samaritans had insulted their Master and the old animosity had awakened in the heart of the Jew. I read the other day in one of those journals which is a great organ of public opinion in England, that France and Germany were natural enemies because they were next door neighbors. Two thousand years of Christianity have taken us so far! Your next door neighbor is your natural enemy. Well, the Jews and Samaritans had acted upon this principle for many hundred years. They were next door neighbors. They regarded themselves as natural enemies, and the animosity was carried by the Jew with all the strength that he thought his enemy deserved and ought to have. And this was the moment when the Lord Jesus Christ gave a great parable to His disciples and made the hero of it a Samaritan, in the hour when He himself had been insulted, in the hour when the hatred and passion were working in the hearts of His disciples. He bade them look at the heroic qualities and possibilities of a Samaritan, the one whom they regarded as their enemy.

It is not in the easy time of international relationships that the Christian conscience wants to be most at work, but it is when prejudice and passion are deeply excited and old animosities have come to power again, that we need to remember all that is best in those we regard as our antagonists. Then shall come the year of international peace and enduring brotherhood between man and man. That is the first point in regard to the parable.

The second great conception that the parable gives us is as to what is Christ's comparative view of human guilt. I haven't the least idea whether you will agree with me, but as I have said before, this parable is directed strangely enough not against the one who had done the actual moral wrong and offense, but against the people who had done nothing. Who were the people who had done the mischief? Well, it was the thieves, after all, who had done the mischief. The priest and the Levite did not fall on this man. It was the thieves who had done all the harm the parable contains. Jesus Christ directed His censure, not against the people in the world who

do the active moral evil, but against the people of the cold and callous hearts, who stand apart from human misery and do nothing. Remember that old parable, the parable of Dives and Lazarus. There was a poor man who, so far as I know, had never been ill-treated by the rich man. The rich man had not ground down this poor man. His offense against the law of Christ was that in the poor man's hour of need he did nothing. Look at the parable of the talent. This was a man who hid his talent in the ground. Well, he did no harm with it. If he had had that now, he would have started a rotten company with it. He would not ruin himself, he would ruin other people. He did no harm with it. This man did no harm with his money. His offense against the law of Christ was that with the power to do good, he hid it in the ground and did nothing. And take that incident in the life of Christ, which I think is the least understood of all the incidents—the cursing of the fig tree. Dr. Halley of Manchester had a great sermon on the cursing of the fig tree. He said the cursing a fig tree wasn't like Him. Well, it wasn't. Jesus was so tender and reverent of Nature in all her forms. But this was a tree that drew the virtue from the soil, that drew the virtue from the air, the warmth of the sun, the rain, the dew, and with all these, it stood there and did—nothing. And if you ask me why it was that the Lord Christ directed all His teaching, not against the people who do bad work in the world, but against the people who call themselves religious yet who stand aside and let human misery alone, if you ask me why, I should say because, after all, the number of people who do gross mischief are comparatively a small number; you can almost leave the police to deal with them. All the force and power of the teaching of God is directed in condemnation of the people who, in the world's pain, stand aside and do nothing.

Well, now, then. I want to ask your attention for the minutes that remain to me to this most wonderful of parables. I suppose we are all accustomed to calling it the Parable of the Good Samaritan, I hardly know why. The Good Samaritan, after all, is only one figure on the great canvas which Jesus painted. I shall prefer to call it "The Parable of the Great High Road." More, perhaps, than any other parable of Christ, it is the parable of human life. Every figure in it is a typical figure—typical of those great influences that go to make up the tragedies and the heroisms and the sacrifices of this life we have to live. There is not a single problem that you and I have to face that is not in this parable, and the solution of all our misery and of all our difficulty is a solution that is to be found within its borders.

There are four great typical figures there. There is the figure of suffering innocence, the great tragedy of human life. There is the figure of wanton cruelty. There is the figure of callous selfish-

ness and there is the figure of redeeming and sacrificial love. All these figures go to make up the great canvas of the Parable of the Great High Road, and for a very few minutes I want to ask you to look at the four typical figures of the parable, that we may see Christ's message for human life.

And first of all there is the figure of Suffering Innocence. This man had done no wrong. He was going down from Jericho to Jerusalem on the well-defined path of human duty. He was a man who had his errand of righteousness and he was doing it as well as he knew how. Suddenly, without any explanation, there falls upon him the blow of undeserved calamity and misfortune. He had done nothing to offend these men. No action of his had ever done anything to provoke this outrage and injury and he lies there stricken down by the roadside—a man with all the possibilities of life, with his hope gone, his health gone—one of the world's poor victims, broken on the wheel of suffering, as far as you and I can see, for no deserts or merits of his own. And, my brother, Jesus Christ never left out of His teaching a single one of the darkest of the world's problems, and every minister within the sound of my voice knows that this is the most difficult problem in the world. It is this that shatters men's faith. This is the problem that destroys within the hearts of people the love, even, of their God. Why did He let it happen? How came He not to interfere? If He has all power, why didn't He stretch out His hand and cover this man? Why must righteousness suffer? Why must calamity and disaster fall upon those who have not deserved it? I have been twenty-two years a minister. I remember very well becoming one. I was twenty-three years of age. One of the first things I had to do was to go and visit a young girl who, on the day of the 21st birthday of her lover, when going down the river Thames in a boat with him, she saw him drown before her eyes. He was a fine young fellow and only recently they had become engaged to one another. And the mother sent for me. "In mercy sake," she said, "come and talk to my girl. She will go out of her mind!" I remember walking up and down in front of the house, trying to muster up a little courage to go in. I did not know the ministry of life then. I went inside, and to the end of my life, I shall see her face. All turned to marble. She held out her hands to me for faith and I was bankrupt of my own. Innocent suffering! There is no problem in the world like it.

I say again this traveler is the type of all that you and I have known. The blow suddenly descends upon him and I suppose, not being a Christian Scientist, he felt it. He lies there by the roadside, having done nothing to be involved in all that pain and misery and suffering. Once again, my brethren, let me say this to you:

at the moment, there is no answer. At the moment, there is no solution. These are the hours that we must live through and hope and pray, and I shall talk to little purpose this morning if, before I finish, the hints and gleams of purpose and of light do not break forth for your heart and mine when we have to pass through tragedies like this again. So he lies by the Great High Road, and the second typical figure arrests our attention.

Here is the figure of Wanton Cruelty, the dark figure in the background of human life—the type of your criminal population—the man that your philosopher of today has concluded to call unmoral, the man out of whose make-up, they say, something has been left, the anarchist, the foe of society, the enemy of civilization, the thief and the murderer — a figure in all our civilizations, an inhabitant of all our cities, but of whom we think too little. Jesus put him in the parable because he's in the picture, because he belongs to human life. I do not imagine there is very much difference between our age and that, in our attitude to this man. The ministers of the church don't want him, don't think about him. We don't want this man in our cushioned pew, and, goodness knows, he doesn't want to come, for if the saint despises the sinner, the sinner always returns the compliment with interest. And yet he's here. Every now and then he has his outbreak and all society shudders. What are you going to do with him? Are you too much lily-fingered to touch men of this type? God knows I say it from the bottom of my heart, the church that forgets that man has forfeited its right to be called a church of Jesus Christ. It's all very well to say we will build a prison for him. What are our magistrates and police for, if they can't attend to these people? Jesus Christ came into this world to swing His sceptre over all life, conscience and heart, and He put these men in the picture that you and I might help them, that we might regard them as part of our great problems and that we might direct our redeeming forces and energies for their reclamation.

The next theme is the typical figure that stands for what I call Callous Selfishness. It would be a good opportunity for me now to say a word against the religion of the priestly character, but I do not think Jesus Christ used these words in any polemical sense. I don't think the offense of this man was that he happened to be a priest—and one a Levite. I think it was that these two men were the victims of the mechanical view of religion. These were the men who believe that religion consists in certain rites and ceremonies. Why, what were they doing? Going up to Jerusalem to attend the services of the temple and, of course, I take it, they had to be there to perform their service at a certain hour. I suppose they didn't take out their watch to see the time. I imagine they looked at the

lengthening shadows, looked at the sun disappearing behind the mountain, and knew quite well that it was just as much as they could manage to be in their places at the right time. And the priest had his phrase, which we have in England. It was "to do duty" at the temple at five o'clock; if I am not there by that time to do duty, there will be confusion. Nobody would like to have a hand in this as much as I would like to have, but the temple service at five o'clock—I must be there to do duty." And what about this? Is this no duty? Is your duty a thing of form and ceremony? Or is this great human appeal the supreme duty that God has laid upon your heart and brought to your feet? Christ had to have it out with them there and then, that the human service is the highest form of duty to the Divine and that their mechanical forms of religion must go.

Well, of course, the people here to-day wouldn't for the world be guilty of this particular form of sin. If your minister, next Sunday at 11 o'clock, were not in his pulpit because some great human need met him on the way to church, of course, you say, that would be all right. That's because you have been at Winona and have been well brought up!

Let us be perfectly frank and honest. If Christ is right, there are many of us wrong. If Christ is right, we have got to face our duty on His lines, and not on our own. We have got to put His first things into the first place. His first thing is the great service of humanity, in which we were born and in which we live.

And the Levite comes out. He is going to the temple to a religious service—service of song. There's no need for him to hurry, for no member of a choir has been known to be late. He is going to take part in a service of song and he's got his own phrase. He doesn't say he is going to do duty. He says, "I am going to be there to take part in Divine service." Divine service! Yes, that's what we call it, and that's what it ought to be. I don't use the phrase for the sake of ridiculing it, but I do say, what about this service—what about this service to humanity? I hold absolutely that the man who, in the spirit of Christian citizenship, goes down into the slums or out into the world to fight a great battle against unrighteousness, to right a wrong and establish the right is doing as much divine service as the man who sings a hymn in church or preaches a sermon. Christ said, put the first thing in the first place, and the service of your brother is the service of your Father, and the Fatherhood of God means the brotherhood of man.

The last figure in the parable is the figure of Redeeming and Sacrificial Love. And, oh! what a nightmare this world of ours would be if redeeming love did not walk along the Great High Road. It's

worth while, I think, to notice that He came in a very unlikely garb. I suppose many persons would never have thought of identifying love with this plain, commonplace Samaritan trader going up the road from one place of duty to another. And yet, how often it is that we do not see the depth of Divine goodness and love within persons who are covered by the very plainest of clothes, in lives that are sanctified and consecrated to the highest of all ideals. And so the Samaritan went along, trailing clouds of glory, doing his simple deed of duty as the light of God had brought it to him to do.

And, now, are there no hints and gleams of light upon the parable? Do we not, some of us, say, "I begin to see in it a little daylight; but for that suffering there, I would never have seen the face of love; but for that darkness, I had never known the beauty of this light." Is there no light breaking upon your problems? I think, sometimes, I would like the addition of just a verse or two to this parable. I would like to have been present at the final scene, in which the Samaritan says good-bye to the man whose life he saved. I think I see them there in the inn—the wounded man sitting up on his couch and gripping the hand of the Good Samaritan and looking up into his face and saying: "I wanted to tell you before you went, it's a different world from the world I lived in a little while ago. I thought hardly of your race. I see it all different now. I was a man of passion—a narrow, selfish man. It's all gone. Love has come into my heart and made me a different fellow and you have done it. I want to tell you that everything looks different to me today. I see myself in a great brotherhood of humanity. I see my duty clearer than I did. You have done it. You came into my world and you have changed me and made a new man of me, and I want to tell you, when I look back upon it all and see what I have got out of it, I know it was worth while to have suffered by the wayside and to have passed through the pain that brought your love into my life."

My brethren, you and I, it may be, have lain wounded by the roadside like that man, but thank the dear Lord who made us, there came along the Great High Road, the figure of the One Divine Samaritan, and he bound up our wounds of sin and sorrow and suffering, he took us to the Inn of His Comfort; He ministered to us in the divinest way. We can never tell anybody what He did for us. But He made the world over again and now my life is changed. The world is different—out of the darkness of despair we now have the light of heavenly and redeeming love, and forever and forever our faith is secure now and life is transformed, and when we kneel before Him with that sense of gratitude welling out of our hearts, when we fall before Him and He looks down into our faces and says

to us, "What wilt thou that I should do for thee," we say in words that have become consecrated on the lips of a modern poet:

"Oh, Lord, that I could give my life for others,
With no needs of my own;
That I could pour myself into my brothers
And live for them alone."

God grant it.

HILLSIDE SERMON

By REV. W. E. BIEDERWOLF

Text: "Unto you hath He committed the ministry of reconciliation." Second Corinthians 5.

If a man only had eyes to see it there is one thing that would stand out as distinctly before him as the planet Mars at perihelion, and it is this, that throughout the ages there has ever run the eternally determined purpose of Almighty God to save this world.

If you ever visit Florence, in Italy, and go as you would go of course, into the Uffizi gallery, you will see there a magnificent painting of the battle of Ivry in which the forces of Henry the Fourth of Navarre are contending against the host led on by his enemies. The picture, true to life, represents a terrific struggle. There is no suggestion of retreat by the one side nor a suggestion of victory for the other, but both are mingled in awful onslaught, fierce and bloody. But there is one part of the picture in which the artist's brush speaks in no uncertain evidence of the issues of the day. On one side of the picture up in the corner hovers a great company of warrior angels with drawn swords and you know at once that God is on the side of Henry the Fourth of Navarre and you know at once which side is to have the victory.

I know there have been dark hours when the progress of the kingdom seems to have halted, when the great Pilot seemed to leave his post and the world was caught in a current of iniquity from which it seemed there was no escape, when it seemed as though unrighteousness was destined to prevail. But God said the day will come when the whole earth will be full of the knowledge of the Lord, and he must be blind indeed who cannot read out of the past something of the onswinging and certain progress of His kingdom, and the day will come when we will understand that whatever seemed dark in connection with the development of the kingdom of righteousness was due to the fact that we had "eyes too weak to see with the vision of God."

A well meaning individual kept me out of bed till midnight some time ago trying to prove to me that this world belongs to the Devil. But it don't. Some of the bravest souls of earth have been tempted here and many a soul has been paralyzed with indifference and inactivity because of the practical acknowledge of the Devil's authority and power. But this is not the Devil's world. It is God's world.

Some people seem to think it belongs to man. But it don't. Man has tried to own it and the story of his attempt has been the story of blood. Men have dreamed of Utopias and yearned for a coming kingdom of righteousness, but this world would have been fairly deluged with the consciousness of God long before now if man had only been as willing to shed his own blood for the putting away of his brother's ignorance and sin as he has been to shed his brother's blood in the conquest for territory and the possession of the earth. We would not now be waiting for the Millennial dawn.

I wish I had time to digress; but let us thank God that America and England and some other nations are being born again in these days to see that the most hellish business in which man can engage. This is God's world, not only because He created it, but because He redeemed it. It was no easy thing for God to do. It cost Him all He had to give. If it took infinite wisdom to plan the world's redemption, it took infinite love to execute it and in Jesus Christ the whole eternal world spent itself.

And God did not create this world; He did not redeem it; He has not stood Pilot for all these ages that it might drift at last a shattered derelict out on the black and shoreless ocean of sin. He intends to save the world. It has gone like a prodigal and turned unto its own way, but God has been ever calling it back and the day is yet to come when every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

And now look at the text—this Scripture which says, "Unto you hath He committed the word of reconciliation." God has placed upon you and me the high honor and the awful responsibility of carrying on the ministry of Jesus Christ in winning men and women unto Himself. When Christ cried on Calvary's cross, "It is finished," it was finished; in a very vital sense the world's redemption was completed but in a sense just as vital it is still going on and yet to be finished and to the work of its completion in bringing men and women to an appreciation of what has been done in Christ for them is the work to which God has called every one of His believing children. "Unto you hath He committed the word, the ministry of reconciliation."

To win men and women for Christ is the greatest work in the

world. I think if it were given to heaven to do it that angels would vie with archangels, with cherubim and seraphim in their haste to reach the world to enter upon it. It's a great thing to sit on a throne, if the nation be ruled in righteousness, but tell me whose life was the greater, Dwight L. Moody's or that of Alexander the so-called Great. It's a great thing to be a statesman and shine in the halls of parliament, but William E. Gladstone was never so great as when in the midst of his busy life he took time to read the word of God to a dying street-sweeper and pointed this neglected one to Jesus Christ. It's a great thing to feed the poor and clothe the naked and teach the ignorant, but even this is not to be compared for a moment with the work of bringing lost men and women to a saving knowledge of God in Jesus Christ.

God has blessed my own life in many ways. He has made it possible for me to sit at the feet of the world's great teachers that I might pick up a few crumbs from the table of their vast learning. He has given me an iron constitution as yet untouched by the hand of disease. He has given me all I need and more of this world's goods so that I might have to give to others. He has permitted me to speak daily to thousands of people and blessed the effort until I have seen vast audiences of men and women swayed by the power of the Holy Spirit like a field of ripened grain over-swept by a storm wind in July; and for all these things I thank Him; but most of all I thank Him from the depths of my being for the joy that has come into my life, because of the knowledge that I have been permitted to take many a lost soul by the hand and throw light upon the path that has led it to the redemption found in Jesus Christ. And I think, yea, I know, and I say it not boastingly, I'd rather be ignorant and poor; I'd rather have the wasting hand of disease come upon me; I'd rather have my public ministry taken from me, if to retain all these things meant to be robbed of this other—the highest honor and the sweetest privilege ever given to mortal man—the honor and privilege of winning lost souls to Jesus Christ. "Unto you hath He committed the word of reconciliation."

And I am thinking of some things which must enter into the experience of every worker with Christ if he is to do the will of God in bringing the lost to a saving knowledge of His dear Son. And strange as it may seem these are the very things which sometimes make us shrink as we think of our ministry of reconciliation.

First. There is the burden of responsibility which weighs down so heavily as one thinks of the solemn work committed unto him. There is one passage of Scripture that always makes me tremble when I think of it. It is this, "Let him know that he that con-

verteth a sinner from the error of his way shall save a soul from death."

A SOUL—think of it; its immortality; its priceless value. England paid $250,000 for one of the crown jewels; and you say, "It must be very precious." And so I want to see how much a soul, how much your soul and mine is worth by seeing how much was given for it. Listen—if you will be still I think you will hear His voice whispering, as we sometimes sing,

"I gave my life for thee, my precious blood I shed;
That thou might ransomed be, and quickened from the dead;
And I have suffered much, more than thy tongue can tell,
Of bitterest agony to rescue thee from hell."

Shall save a soul from DEATH; and what does that mean? It makes me tremble, I say, when I think that all this may depend upon my saying the right thing at the right time and in the right way.

This responsibility is no light thing and if you have never felt it, then I beseech you do not put your hands to the work of the Lord again until you do.

Second. There is the burden of the sense of Unworthiness one is bound to feel as he undertakes this work. The marvel of it all is that God would permit such a one as I am to do this work, and I have a profound pity for the one who does not share with me something at least of this feeling concerning himself.

But I wonder if these two things are not true in proportion to the nearness of one's walk with God.

(1) That the soul becomes more sensitive to sin until the least sin becomes exceedingly painful even as a grain of sand falling in the eye. I can take a handful of the dust on this ground and pour it on your arm and you would hardly feel its touch, but if I took one grain of it and dropped it in your eye it would cause you the greatest pain; by so much more is the eye the most sensitive organ of the body. And it must be so with the soul of that one who walks close up by the side of God.

(2) That one seems to see himself as he really is only as he sees God. It was so with Isaiah when he saw the Lord and the seraphim cried one to another, "Holy, holy, holy;" then did Isaiah cry, "Woe is me for I am undone; for I am a man of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

Dr. F. B. Meyer tells us that one time when he was making some visits among his parishioners that he came to the house of one of his members just as she was hanging out the washing and

he complimented her on it and told her it was very white and clean. It seemed to please her so much that she invited him in to take tea with her and as they sat at tea there came a fresh fall of snow from heaven. He arose at last to go and she accompanied him to the door and as they looked out everything was covered with the pure white snow from the skies, and with a mischievous twinkle in his eye, Dr. Meyer said, "Your washing don't seem to be quite as clean as it did when we went in." And the woman replied, "Oh, Pastor, the washing is not so bad, but what can stand against God Almighty's white." And if you or I are ever tempted to think more highly of ourselves than we ought, one glimpse I am sure of the spotless whiteness of God would bring us to ourselves. And if you have never felt this thing of which I am speaking and groaned under its awful sense of oppression I do not wonder that your ministry of reconciliation has been a disappointment to yourself as well as to God.

Of course, we must be right with God if we are to do this work. It would not do to pass on without saying this. If what we are speaks so loud people can't hear what we say, then we had better not touch this work at all with our unholy hands.

In one of the meetings a prominent church officer sat near the front and when the time for personal work came a look from the leader drove him somewhat reluctantly down the aisle. He approached an editor and asked him to become a Christian. The editor looked at him in utter amazement. He reminded him of a trip they had made to a neighboring city, of a card party where beer was served, of a theater party and of the stories told in the hotel room, and said: "You had better talk to someone who don't know you quite as well as I do."

But I'm not speaking to people of that class, I trust, tonight, but to you who really mean to do the will of God. But I would have you remember that one sin, the smallest one, will mean for you while you cherish it and indulge it, the loss of power to do the will of God, in bringing men and women to Jesus Christ.

Third. There is still another thing, the sense of insufficiency which some of us are forced so keenly to feel.

There are some of you here tonight who hesitate to do personal work for this very reason. You think you would fail. And there are some ministers here tonight whose ministry so far has been disappointing and you feel the humiliation of it all.

I do not know how far you have been able to rejoice in another's success and thank God for it, but I have had many a man say to me that it was a hard thing to do When you see the mighty work

of another, it makes you feel all the more your own limitation and it's not an easy thing to wrestle along with the poor equipment of brain and native ability with which some of us must be content, and out of a sense of our insufficiency we cry, "What shall we do?"

But I wonder what it is we need most? Have we forgotten that God uses the weak things of this world to confound the mighty and the foolish things to confound the wise? And possibly our need lies not so much, after all, in the human as in the divine equipment.

At the great Ocean Grove Campmeeting some years ago it was announced that Signor Vitelli would play upon his $5,000 violin. The great auditorium was filled with people and the noted musician came out amid great applause. He went over to the table, picked up the violin, and began to play. He made music that was wonderfully sweet and the vast auditorium rang with the cheers of the multitude. Then something seemed to get wrong with the instrument and he turned first one and then another of the little black keys in the neck of the violin. He drew the bow across the strings and then he turned another one of the little keys, but it did not suit him. He tried again and yet again and a scowl seemed to settle down over his face and the audience saw that the great man was evidently losing control of himself. He drew the bow across the strings again, tightened some of the keys and loosened others and all the while the scowl was deepening and suddenly he seized the violin by the neck and broke it into a hundred pieces over a chair by his side. The vast audience arose, almost half of it, as if to rebuke the great man for his unwarranted display of temper and the destruction of so costly an instrument. But godly Father Stokes arose and motioned the audience back and said, "Friends, Signor Vitelli was just trying to teach you and me a lesson. There are so many people in the world, who are violinists, who think they could make music like Signor Vitelli makes, if they only had a violin like his, but he wanted us to know that the music is not so much in the instrument as it is in the master. The violin Signor Vitelli just destroyed cost $1.68; he will now play upon his $5,000 violin." And then the great musician took another instrument and played upon it and although his music was marvelous, I wonder if you and I could have told the difference. And so it is that there are so many of us, who seem to think that if they only had some better equipment, more education, some native ability or genius of some kind, that we could become great or do great things in the work of the Lord. But, oh, friends, we need to learn the lesson that our being used with power in the work of Christ, does not depend so much upon the instrument as it does upon the Master, and I wonder if you and I would put ourselves completely in the Master's hands, turn these

weak, these hesitating and second rate instruments over to him, if the touch of His finger upon us would not cause our ministry to throb with new life and new glory and new power.

This is your business and mine. "Unto you hath been committed the ministry of reconciliation."

Listen. "Unto you hath been committed the ministry of reconciliation." And now a question. Have you ever won a soul for Christ? Have you ever tried, definitely tried?

There was one time a very dear little man by the name of Uncle John Vassar. He was not a minister and never preached from a pulpit. He was converted when he was twenty-five years old and when he was working for his uncle in the brewery. He got out of the accursed business at once and went to work saving souls. Every time he talked to a person about anything, he would talk about Christ before he finished. The American Tract Society hired him to distribute Bibles and tracts. He used to call himself the "Shepherd's Watch Dog." He would go into a town and hunt up the pastor and say let us go out and see if there are not some lost souls to save. And so it was the Shepherd's dog that led the shepherd. He went into the army as a tract distributor at the modest salary of $25 a month. The chaplain died and the boys thought so much of Uncle John that they wanted to make him chaplain. But John was not an ordained minister, so when the people at Poughkeepsie heard of it, they asked Uncle John to come up and they would have him ordained. Uncle John went, but he heard that somebody had said that he was just like the rest of them and would do anything for money, and he said, "Brethren, I am sorry you have come together, but this must go no further." He told them what he had heard and said he wouldn't do anything to bring the least discredit on the cause of Christ. His salary as chaplain would have been $1,500 a year, but he went back at the old salary of $300 a year. He was captured once by the Confederates and they thought he was a spy and they took him to headquarters, but they had a prayer-meeting all along the way. When he was ushered into the presence of the colonel, he walked right up to him and said, "Colonel, I see by your uniform which side you are on in this fight, but are you for Jesus Christ or against Him?" The colonel said: "We will not talk about that just now." Uncle John turned to the major and said, "Major, how is it with you?" At last somebody said, "Colonel, if you don't let this man go, we will have a prayer meeting on our hands all the time." And it is a fact of history that they let him go without any other guaranty, but that he would say nothing for forty-eight hours about what he had heard. He went into a fashionable hotel at Boston and in the parlor were two splendidly attired ladies. He said

to one of them, "Pardon me, madam, but are you a Christian?" She snapped back at him, "Of course I am." He said, "Excuse me, but I didn't mean that kind of a Christian, but have you been born again?" And the lady replied, "Oh, no, we have gotten all over that in Boston." "Well," he said, "what about the Bible, have you gotten all over that in Boston, too?" She said, "Oh no, we believe the Bible, of course." And he read the word of God to her and spoke to her until her heart burned within her and her eyes were filled with tears. Then Uncle John's friend came and said, "We must go." But he said to the woman, "Before we go, we had better pray." The woman said, "I wish you would." And he knelt down by the side of that proud woman and there in the hotel parlor he prayed to God for her soul. Her husband came in a moment later and noticed tears in her eyes and said, "What is the matter?" She said, "Oh, husband, there was such a strange little man here. He asked me if I was a Christian, if I had been born again, and he read the Bible and preached to me." He said, "Why didn't you tell him to attend to his own business?" "Ah, dear," she said, "if you had been here, you would have thought it was his business."

Oh, beloved, did anyone ever think it was your business to preach the gospel? Is it your business? "Unto you hath been committed the ministry of reconciliation." Will you ask God tonight what he would have you do and tell him by His Grace you will do it? If you will do this God will make you to be all that any child of His can be and give you power to do the work you ought to do. Will you say it? And will you say it now?

"NEW LIGHT ON THE BIBLE"

Lecture by CAMDEN M. COBERN

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I have come to you to give the last word so far as I can from the field of archaeology in interpretation, in illustration and in corroboration of the word of God. Nothing in the history of Biblical science can equal in spectacular effect the strange revelations from buried cities and cemeteries that have come to the world in our generation. The new light upon the New Testament during the last fifteen years is greater than all that came during the fifteen centuries preceding. The new light upon the Old Testament in the last two generations is greater than all the new light received before clear back to the days of St. Paul. The man who is not anxious to study the Bible using this newly discovered instrument of science is unfit to be a leader or to call himself a physician of souls.

At the last chautauqua I attended, somebody said, "Why do we need a scientific study of the Bible? Doesn't it say in the Bible itself that a wayfaring man, though a fool, need not err therein and the man who runs may read?" And I said, "Yes, it does. It says the wayfaring man, tho' a fool, need not err in the path of life leading from earth to heaven, but thank God, the Bible was not made wholly for fools." The wise man will not run and read, but will stop and ponder each blessed sentence.

1. In the first place, new light has come to us concerning primitive man.

It has not been long since our best scholars were telling us that in the dark ages 3,000 years ago and the darker ages 5,000 years ago, man was very close to the brute, with very little knowledge or human aspiration. The last dozen years have changed that. Mena, the first king of Egypt, who was at that time considered a mythical and imaginary being, has suddenly become an historic per-

sonage. His tomb, with the royal sceptre and seal and splendid inscriptions, has been discovered, as well as the tombs of his family and immediate successors. It is suggestive that the ivory statuette of his little daughter Bener-Ab ("Sweetheart"), is so beautiful that the artists of the world are looking at it now with unspeakable admiration. That represents the civilization perhaps between 5,000 and 6,000 years ago. But we can go farther back. Relics of the Cave Man have been discovered, which have set all the archaeologists of the world into an ecstacy of delight and in the archaeological reviews during the last year have appeared numbers of articles on the "intellectual power" and "artistic power" of the Cave Man. It is actually affirmed that no artist living today could make finer pictures with the same tools than this far-distant Cave Man did upon the tusks of the now extinct mammoth. But we can go farther back still. Jeremias of Leipsic in his "Handbuch" just published (1911), treats of prehistoric man, who formed myths before the separation of races and of languages, in which the strange powers of earth and sky were used pictorially to express scientific and religious truth. He says that at the earliest period known to us these prehistoric men were acquainted with the zodiac, the movements of the stars and the planets and even the procession of the equinoxes, having a "wider cosmic view" than modern man is accustomed to have. Does not such a word, coming from such high German authority offer a new contribution to our argument that the Bible is right when it teaches that early man had a divine origin, a divine endowment and a divine potency. However man got here when he arrived here and we see him first, he is man, with a self-knowledge, a world-knowledge and a God-knowledge which separate him from the beast by an abyss equal to that between the sky and the earth. I am saying no word against evolution. Archaeology knows nothing of the method used by God in creating the human race. If God created the heavens gradually, it would seem natural that he should use the same method in the animal kingdom. The picture story in Genesis represents Eve as being made not out of dead dust, but out of dust filled with animal life. Man is now an animal from the chin down and when we hear some people talk, we are inclined to put the chin in. The blood reaction of man puts him definitely in the same family with the monkey. Nevertheless, as far back as our actual historic knowledge extends, man appears no more monkeyish then than now, and plants his feet upon the earth as its only lord, with the woman by his side—who, according to the Bible account, is his equal, being also of divine origin and endowment, co-ordinate in dominion with himself, Eve is actually called in one verse MAN. (Gen. v: 2.)

2. New light on Bible language.

Every early language is pictorial. Every ancient alphabet is a picture alphabet. Every noun and every verb is a picture. In Egyptian, "to stop" is represented by a man holding back a pig by the tail. In Chinese, "to quarrel" is represented by two women facing each other. Every ancient language shows this same peculiarity. To take the Hebrew phrases just as they read literally without asking what they meant to the men who first heard them is to misunderstand the Bible. The Hebrews, like all Orientals, thought and taught pictorially. The serpent, the tree, the fruit, the garden spoken of in Genesis, are familiar pictures or hieroglyphs, used by every primitive people. They were religious symbols, not literalities. We possess thousands of religious texts written in the days of Moses and earlier and in no one of these, though the serpent is often mentioned, does it mean a mere reptile. It is the symbol of a demoniac principle. Dr. Driver, of Oxford, in his late Commentary on Genesis is wrong when he finds a mistake in the narrative which, according to him represents the first man (Gen. 2: 18-20), hunting for a wife among the beasts and among the birds—fishes not being mentioned because, says this scholar, "that would be out of the question." This misunderstands as no Hebrew could ever have misunderstood it, this picture story. It is no more absurd that Adam should have hunted for a whale for a wife than that he should have hunted among the crows for a wife. The story is really a vivid and powerful expression of the abyss between humanity and all the rest of the animal kingdom and is an ancient testimony to the beautiful truth that man and woman have an equality of souls. This picture writing is found everywhere, as when it is said "I will send the hornet before you to drive out the Canaanites." Does this mean that an insect army was to fight the Philistines? Not at all. The hornet or wasp—which is the same in Hebrew—was the picture symbol representing on the Egyptian monuments the king of lower Egypt and it was this Egyptian army which—as Dr. Petrie showed last year—swept into Palestine while the Israelites were still in the desert, broke up the little kingdoms, overawed the great nations, and thus prepared the way for Joshua and his Israelitish hosts. It is not a mistake, as some think, when the Bible speaks of the Ammonites as being as lofty as the cedars of Lebanon and the cities being "walled up to heaven;" these are not errors, they are Orientalisms. A Bible class recently gravely discussing the shipwreck of Paul, raised the question whether, when the angel told Paul "not a hair shall fall from the head of any of you" if one single solitary hair had been blown away by the wind, the Bible would therefore be proved untrue and its inspiration would have been damaged. Such is the folly of understanding the Bible language literally ac-

cording to our modern narrow, steel-clamped dictionaries, instead of taking each phrase and word in the pictorial way in which its first readers understood it. If this one principle could be firmly grasped, most of the supposed "mistakes" of the Bible would be removed.

3. New light has been thrown upon Bible chronology.

The Pyramids are now known to be horoscopes in stone recording the birth year of each Pharaoh, so that we can get a careful dating clear back to the days of Abraham, who lived 2100 to 2000 B. C. Half a dozen years ago, there seemed an irreconcilable collision between the Biblical and the Babylonian chronology, the Babylonian king Amraphel, living a century and a half before the days when Abraham mentioned him as a contemporary. But more recent study has shown that two of the Babylonian dynasties which had been supposed to follow each other were probably really contemporaneous, and thus this seeming contradiction is removed. So also the old method of calculating the period of the judges by adding the length of their reigns together is seen to be incorrect, as some judges ruled in the north and some in the south and may just as well have lived at the same era. Various dates of the Bible books and Bible events have been changed by this new chronological method, but the new light thrown on Bible chronology is particularly valuable when applied to the study of the prophets, where each successive prophet takes up the thread of the argument as it was left by his predecessor and adds to it the new truth which God had especially called him to deliver.

4. Strange new light has recently been thrown upon the civilization of the Hebrews.

A dozen years ago, it was very common for critical scholars to speak of the Hebrews as Bedouin Arabs, below their neighbors in every way excepting possibly their religious convictions and among whom such a civilization as that ascribed to Abraham and Moses would have been impossible. This superstition is now pretty nearly outgrown. Schaperelli, the great European astronomer, has recently written an entire book, critically examining the astronomy of the Hebrew Bible and finding it not only equal, but even superior to that of the Babylonians. Koenig and others have also critically examined this question and reached the same conclusion. It almost looks, at first glance, as if the Hebrews knew as much astronomy as our 18th century ancestors! In an old American geography which I possess, published in 1801, the number of the stars is given at 3,621! Yet the old Hebrew patriarch is represented as receiving the promise from Jehovah "Thy seed shall be as the stars of heaven" or "as the

sand of the seashore in multitude!" This was not miraculous knowledge. It was the scientific knowledge of that era and however metaphorical it may be, it testifies to strange knowledge. The discovery last year in Samaria of the palace of Ahab proves that in the middle of the 9th century before Christ the architecture of the Hebrews would compare very favorably with that of Babylon and Egypt, while the Hebrew inscriptions found close to the palace show that the Hebrew language was fully and beautifully developed at this time. The fact which the Siloam inscription records that two parties of engineers could tunnel through the mountain underground with such accuracy that they would meet in the middle, pick striking pick, proves that in Hezekiah's day these Hebrew miners knew far more than we have given them credit for. Even in physiology, the Hebrews were no fools. Prof. Jastrow, of the University of Pennsylvania, in his splendid lecture on Babylonian magic, emphasized the other day, the fact that the Babylonians counted the liver the center of life, and so in their magical ceremonies used the liver of an animal in order to foretell future events. But it is a suggestive fact that with the Hebrews, the heart, not the liver, was the center of life as far back as we have any record of Hebrew thought.

5. Finally, a vivid light, utterly unexpected, has been thrown by these new discoveries upon the Bible religion.

It was my good fortune to be for some time on the ground when the first city ever excavated in Palestine was being uncovered. That was some twenty years ago. Since that time, numbers of cities in northern and southern Palestine have been uncovered and in all of these the awful cruelty and horror of superstition in Canaanitish religious worship has been displayed in a form that almost curdles the blood. Some of the sacrifices have actually been discovered, young girls cut to pieces and young children offered, supposedly as the first born sacrifices. Some of the rituals of the heathen worship have been discovered and the more we know of the religious observances and beliefs of the heathen who were in Palestine when the Israelites entered it, the more we see plainly that the Hebrew religion was a complete Revelation to that ancient world. It brought to it a new idea of God, a new idea of sin, a new idea of human righteousness, of the relation between man and man and a new idea of holiness and salvation. I do not mean that the worship of the Canaanites was all brutal. There has always been a light which lighteth every man that cometh into the world. Even some of their most obscene symbols really represent an early reverence for the mystery of life and the perpetuation of human existence. It is strange how this mystery of life struck the imagination and consciousness of early mankind. Thus Jeroboam, when he established

the calf worship, at Dan and Bethel in the Kingdom of the Ten Tribes, was putting up as symbols of Jehovah, images which were revered throughout the entire Semitic world. It was not a low, but a high thought to consider Jehovah as the generator and preserver of life. Yet it was not equal to the imageless worship established in the temple. Manassah proved himself a great patriot when he offered his son to Moloch, one of the demon gods of Palestine, for the sake of winning his help in war. It was a common thought that it was both patriotic and religious to thus sacrifice one's best loved child and gain the favor of the God of the Land. It was a needed lesson when Abraham was taught by that well known picturesque object lesson that while Jehovah asked from the fathers the offering of their sons, what He really required was not the dead son, but the living son. That lesson we Christian fathers need to learn now. One of the strangest and most universal customs among the heathen was to cover the body with charms and amulets and magical texts in order to protect the dead man in his journey among the demons along the difficult path which led from this world to the next. Is it not strange that there is no mention of the need of this among the Hebrews and no charms and amulets ordered to be put upon their bodies? They did not need them. Jehovah was their all-powerful God. The journey from this world to the next might be hard and dangerous and crowded with demons, but they needed no protecting charms. Of the dead man it could be said, "God took him," and if God took him, God could take care of him yonder, as here. Every other religious book in the world dating from this ancient period is full of fear concerning death and the journey to the under world. The Hebrews scarcely ever mention it and when they do recount the translation of one of their prophets, they show their thought concerning the comfort of the journey and the quickness of it—for he does not need even to take his cloak with him as he goes.

SECOND LECTURE OF DR. CAMDEN M. COBERN

In the last lecture I tried to show that this was the century of electric light in which a new illumination had been thrown upon Holy Scripture. God's book is as big as God's world. Everything that God makes has infinity in it. Every new scientific instrument of research opens out new values both in Nature and Scripture. That is because they both come from God. I pointed out yesterday that a new flood of light had been thrown upon primitive man who as far back as he can be seen by the archaeologist, shows a human power as fully developed seemingly as now, the only astronomer, the only geographer, the only inventor, the only discoverer, the only progressive animal ever known. I pointed out that Hebrew civilization does not seem to have been inferior to the civilization of other

peoples. It is a pure superstition which would imagine that the people which in the eighth century B. C. gives us an unparalleled literature and an incomparable religion, should have reached this state of pre-eminence suddenly. Ahab's palace, dug up last year in Samaria, proves that a century earlier than this the architecture and language-development of the Hebrews compared favorably with that of the Egyptians. I pointed out that the chronology found in the margin of our Bibles is not inspired, but that a new and certain chronology has at last been established. Above all, I tried to show that the religion of the Bible is proved by modern discovery to have been as different from that of the Canaanites as the heavens are high above the earth. In examining these religious documents, however, we must not forget that all the religious language of those ancient eras was pictorial or symbolic. To take the words "as they read" instead of finding out what they meant to the Oriental people who first heard them is to take them wrong. When Moses is said to have struck the rock and the water gushed out, this is exactly the phrase used by the Pharaohs of Egypt when they record the digging of an artesian well. The words sound to us as if a miracle were accomplished, but nobody thought that Pharaoh was working a miracle. He simply was so powerful that when he gave the order and lifted his rod of power, it was taken for granted that the result followed. There are five directions in which today I want you to see the new light that has been thrown upon the Bible.

1. New light upon the geography and topography of Bible lands.

Multitudes of cities have been dug up in Egypt within the last fifty years and eight or ten in Palestine within the last dozen years. Many sites of Biblical cities hitherto unknown have been discovered. The Land of Goshen has been thoroughly examined and its ancient reputation for fertility fully verified. Only recently one seed of wheat has produced nine plants and one hundred and fifteen ears. The City of Pithon, which the Israelites built, has been uncovered and it was my good fortune to discover that the middle walls of this city were built with brick not surrounded with straw, but with stubble, while the upper tiers of brick showed neither stubble nor straw. The City of Rameses is well known to us from the inscriptions. One of the letters found here records the return of a soldier to the city from a victorious campaign and tells how the young girls from the tops of the houses waved banners and threw garlands of flowers upon the returning army. The route of the Exodus has been established almost to a certainty for a long part of the way and Prof. Wright, of Oberlin, has actually found the old geologic pathway which was laid bare by the wind and over which the Israelites passed when they crossed the Red Sea. No one doubts now that it was the Red

Sea they crossed. In my young manhood, Brugsch Bey wrote his great book on Egypt in which he declared that it was the shallows of the Mediterranean Sea over which the Israelites passed, but in one of his latest works, "Steininschrift und Bibelwort," which he sent me he declares that the new discoveries compel him to say that it was the Red Sea and no other than the Red Sea which the Israelites crossed.

2. New light has been thrown upon the inter-relation between ancient peoples.

There was no Chinese wall between the Hebrews and their neighbors. Ezekiel, even while a captive in Babylon, could keep in close and constant touch with Palestine. At Memphis, where Dr. Petrie is now digging, it was found that in this great city, twenty-four miles in circumference, could be found almost all the nations of the civilized world. Even Hindus are proved to have been there in the fifth century B. C. The Jews had colonies in many cities even built a temple in southern Egypt, near the first cataract. The Greeks were everywhere, all around the Mediterranean Sea and far off in Babylon they were carrying their trade and artistic instruments. The Hebrew religion must have had some considerable influence in improving heathen conceptions and every Bible student knows how heathen conceptions influenced the Hebrew people. The worship of the sun and of Tammuz, as well as of the Syrian Baals, was well known probably in every Jewish city, certainly even in Jerusalem itself and in the area of the temple court at almost every era. The Hebrew law was constantly affected by the laws of other peoples. Queen Victoria is said to have declared that if King David should come to London she would not invite him to the palace; he was too bad a man to associate with decent people. But it is not remembered and was not known until now that David, when he seized the wife of Uriah, was simply doing what every other absolute monarch in the world had no compunction in doing. The king was the state. He also was supposed to represent deity and a different code of morals was applied to the king from that which was required of his subjects. David was simply following the law for kings which had been universally enforced for 2,000 years before his reign and which continued for centuries in other countries outside of Palestine. But Nathan laid down the great divine truth that there are not two codes of morals, one for the prince and one for the peasant, but that so far as righteousness and social purity are concerned, the king is under the same law as his lowest subject.

3 New light has been thrown upon many of the Bible characters.

The name Abraham has been found in an ancient text, though this contains no reference to the Biblical patriarch. But several individuals which the Bible mentions as contemporary with Abraham —people never mentioned outside of the Bible by any ancient writer known to us—have come to us through the inscriptions which were written in the days of Abraham. Almost all the kings of Egypt and Babylon which the Bible mentions have had new light thrown upon their lives by these newly discovered contemporaneous inscriptions. Some of these, like Pul of Assyria, and So of Egypt, who were laughed at a few years ago as being impossibilities, no such names being found in the royal records, have been strangely discovered, it having been thoroughly proved that many kings possessed more than one name while these particular kings received in the Bible, as all however skeptical now admit, names which have since been found in the inscriptions. Tirhakah is strangely called king of Ethiop'a, which, a few years ago, seemed absolutely impossible. But it is now found that at this period Ethiopians were settled on the throne of Egypt and the greatest authority in the world at this moment on Egyptology has pointed out during the last year that in all the Bible statements concerning this king there is no contradiction between the Bible statements and the facts. One of the most startling corroborations of Scripture was made two or three years ago when a bundle of Aramaic documents was discovered in Egypt among which was a correspondence between these Hebrews in Egypt and the sons of Sanballat in Samaria. These documents come from the fifth century before Christ and record the fact that a temple to Jehovah was built in Egypt in the sixth century before Christ, shortly after Jeremiah was carried into exile into Egypt. The multitudes of proper names agreeing in these documents with the names found in Ezra and Nehemiah have given a new and almost miraculous confirmation of the antiquity of the names used in those Bible books which some scholars of great repute had denied. In these documents, for the first time, also, we have the true ancient pronunciation of the unspeakable name Jehovah. Every scholar knew that the name of Israel's God was not Jehovah. The Jews did not allow themselves to speak the real name of the God because it was so sacred, and therefore, printed it wrongly in the Hebrew text so that if they pronounced it by mistake they would not commit sin. But the unspeakable name has at last been found—the Name or Word the content of which was never known to the earth until Jesus appeared, who was Himself, the expression and full utterance of this hitherto unspeakable Name!

4. New light on Bible times, customs, laws, manners and civilization.

The definite correspondence between the monuments and the Bible, so far as individuals are concerned, or the mentioning of Biblical events, is the smallest part of the contribution made by the newly discovered inscriptions in the corroboration of the Biblical records. This is my criticism on Hogarth and Driver's "Authority and Archaeology." This book is accurate in its minute details. It gives credit to the Bible whenever the Bible account has been definitely confirmed by outside testimony, but it does not take into account the indirect confirmation. That tens of thousands of documents should have appeared from the very times and eras in Egypt of which the Bible speaks, opening up the life, private and public, in palace and hovel, and should not, in any single case, have contradicted any statement found in these long, voluminous Egyptian narratives in the Bible, is the strongest possible proof of Biblical accuracy. I do not mean that the Bible is infallible and that the Bible writers could make no mistake of memory or historic statement, but I do mean that so far as the Egyptian narratives are concerned, they have made, so far as my knowledge goes, not even one certain mistake. And this can be said of no other ancient book that touches the subject. Heroditus went to Egypt, a celebrated historian, who was determined to win new honors by writing carefully concerning Egypt. The new discoveries have simply made much that he reports absolutely laughable and ridiculous. Manetho was himself an Egyptian priest, yet his writings concerning Egyptian life and history, have been proved by these modern discoveries, to be in many cases wholly wrong. Ebers, Brugsch, Naville, Maspero, Petrie, these are men among the greatest and most accurate of all writers on Egyptology, yet no one of these has any book twenty-five years old which he would not like to revise. The only book that has written extensively on Egypt twenty-five years old which needs no revision, is this one book which no one doubts is at least 2,500 years old.

5. Special and definite corroboration of Bible statements have been given in a multitude of instances by the new discoveries.

No catalogue of such instances can of course be made. Turning, however, to the narrative of Joseph, let us remember some of the criticisms made upon this account by scholars of the last century. It was deemed absurd that a slave and a foreigner could ever climb to such a position of honor in the Egyptian court. But it is now seen that in this, as in other Oriental countries, it was not uncommon or at least not unparalleled for a slave to reach the highest place in the kingdom, while the Egyptian records show that in other reigns, foreigners did actually become prime ministers to the king. The spices which the Ishmaelites carried down into Egypt were

laughed at, but it is now shown that these were the very spices which at that period were used in the temple offerings. The names and descriptions of the varied honors that fell upon Joseph were all supposed to be the guesses of a writer who was an "absolute stranger to Egypt." But, instead of this, every title and every honor has been found mentioned in the Egyptian inscriptions. It was said that the seal ring placed upon Joseph's finger was an anchronism —that was charged by the greatest French Orientalist when I was a young man—but from this very era have been dug up several elegant seal rings, one of which contains a double inscription, one being in Egyptian and the other in Aramaic or ancient Hebrew. It was thought that the mention of the butler, who squeezed the grapes over the cup of Pharaoh, branded the Bible narrative as being inaccurate because they did not raise grapes in Egypt; but when I was in Egypt the last time, a new tomb was discovered which proved to be the tomb of a butler of Joseph's era, and when I went down into the tomb to examine it, I found the ceiling was frescoed with luscious bunches of grapes. For a long period of time it was denied that the seven years of famine had any possible historic parallel in Egyptian history. But not a great while ago, an inscription was found on the Island Sehel in Egypt, recording just such a famine. It was my good fortune to be able to give the first English translation of this inscription and I was greatly impressed with the vividness and pathos of the expressions found in it where the women and children were weeping because when they went to the receptacles for food and opened them, they found no food, but only air. This text, while it referred to ancient times, was written by the priests in a comparatively recent era, but word comes to us now from Egypt that Brugsch Pasha of the Gheeza Museum, has discovered another text describing a seven years' famine which dates from the era of Joseph. It is a description of the very famine which drove the brothers of Joseph into Egypt. Thus, does every discovery confirm our faith in the truthfulness of these old narrators who, though they were writing history not for history's sake, but for the sake of the religious doctrines involved, yet did state the facts so carefully that the Bible stands out now as never before as the best historic document that has ever come down to us from the ancient world.

The third lecture of Professor Cobern was on the Age of Moses and the Wisdom of the Egyptians. It was delivered so rapidly that it was impossible to take it stenographically. Only a brief outline can be given. Dr. Cobern's first sentence was:

"I speak today of Moses, prophet, warrior, law-giver, nation-builder—the greatest man God Almighty was able to make in thirty

centuries. I call him prophet and let us remember that it was of no less a personality than the Messiah, the One who spake as never man spake, that the inspired writer declared, He shall be a Prophet 'like unto Moses.' I called him warrior and his equal can not be found in any century, for he delivered an entire nation from the greatest war power on the earth without the loss of a man, so far as history records. I called him law-giver and Blackstone in his 'Commentary' places the Bible law as one of the two pillars upon which the common law of the civilized world is builded. Moses did not, I suppose, write the Pentateuch, for no extensive law book was ever written at one time. It is always a growth, determined by changing conditions, but all the Hebrew memory declares that the basis, the nucleus of the Hebrew law-book dates from Moses. It had its origin with him and always looked for his spirit as the trademark of a true and righteous law, so that no law could be included within the Hebrew legislation until it had been certified to by some prophet as being truly 'Mosaic.' That he gave to the people a written law has been almost rendered certain by late discoveries. The law courts of that period were almost as extensive as now. Every little petty legislator had his written code. If Moses did not give a written law, he must have been miraculously prevented from doing this. If he were learned in all the wisdom of the Egyptians, as the Bible declares, he could have written these laws in any one of half a dozen different languages, all of which were being studied at that time in the Egyptian schools. I have called him a nation builder, for he it was who was able to take a few disintegrated and disgruntled clans and through his mighty personality and the power of the mighty God whom he represented, he was able to build these up into such a powerful national unit that he flung them upon Palestine, which, as we now know, was filled with forts and military camps and world renowned races, conquer the country and establish this unified Israelitish nation upon the land more solidly than any other nation had ever been able to plant itself there. Indeed, he knit the nation together by this religious cement of a One All-Powerful God, so solidly that it was able to withstand the terrible century and a half of anarchy which followed the death of Joshua and even at a later time, to withstand the exile in Babylon and at a still later time to withstand all the assaults of almost the entire civilized world. Where are the Egyptians and Babylonians now? They are gone. This one nation stands alone among all the nations of that ancient world, with its unity unimpaired after these 3000 years and more. The like of this man Moses was never known on this planet as a statesman and nation builder."

After this introduction, Dr. Cobern described the condition of Palestine at the time when the Israelites entered it, giving the latest reports from the excavations in Palestine, as to the character and power of the peoples who at that time occupied it. He then discussed the civilization of Palestine and the wisdom of the Egyptians in the days of Moses, showing that their science was far above what was ordinarily supposed and their literature very remarkable. He closed with a picturesque description of his own personal discovery almost at the cost of his life of the "bricks without straw" which the Israelites made in Egypt.

The last three lectures by Dr. Cobern discussed the new light on the New Testament, which had recently come from the discovery of tons of Greek papyri, a large part of which had been written at the very period when Jesus and St. Paul were alive and when the books of the New Testament were being written. These lectures were so rapidly delivered and were so packed with strange and new information that they could not be reproduced fully because of space and no satisfactory abstract could be made of them.

The speaker gave a translation of many letters which had been written at the same time that Paul was writing his letters, showing the life of the common people at that period and the sort of folks who accepted the new religion and became the first converts to the Christian Church. He also told of the methods of exploration and of the new light which had come from the recent translation of the Talmud. The general divisions of the subject were:

1. New light on the land of Palestine in the days of Jesus.

2. New light on the people—Herod and Caiaphas, Nero and multitudes of other Bible characters being seen in their private life now for the first time.

3. New light on the facts—a multitude of the statements of the New Testament which had until now been challenged by skeptics being shown by the new discoveries to be entirely accurate.

4. New light on the language—the vocabulary and grammar of the New Testament having become so illuminated by these new discoveries that four new Greek grammars are now in process of publication. The language of the New Testament is now proved to be the language of the street as commonly talked in the first century. Many New Testament words have received a new meaning through these new discoveries.

5. New Light on Theology.

These new discoveries prove that the early Christians thoroughly believed in the deity of Jesus Christ and in His atoning death. They

furnish the first new argument for Christ's Deity which has been offered to the world during the last 1500 years.

6. New Light on the Preservation of the Gospels.

The oldest manuscripts in the world were described and it was also pointed out that shorthand was a common accomplishment in the first century, the testimony at courts being commonly taken down in shorthand and the pupils of this art were expected to take a two years' course in it before they were ready for such work.

7. New Light on the Times.

"LORD, TO WHOM SHALL WE GO?"

By DR. J. WILBUR CHAPMAN

Dr. Dickey, in introducing Dr. Chapman, said:

"Dear friends, to introduce the speaker of this hour would be presumptuous, and is superfluous in the presence of this audience. It was on the advice of Mr. Dwight L. Moody that I went, the first year of this institution, to Dr. J. Wilbur Chapman, with the invitation from our Board that he should found here the Winona Bible Conference. The leader of fourteen Bible Conferences in this place needs no introduction. It is a happy privilege to welcome him back to this platform after his tour around the world on the grand missionary work to which he is called and to know that his heart is with us and, best of all, that he is to be with us for a number of days, to take part in these services. It is a great privilege to again hear from this platform Dr. J. Wilbur Chapman."

To which introduction, Dr. Chapman responded:

I think I scarcely dare trust myself to respond to these gracious, kindly and brotherly words of Dr. Dickey. The associations which have bound me in the past years to Winona are very tender and as the years pass by, they so increase in tenderness that it would scarcely be fitting in me to speak what is in my heart this evening. I can say, however, very truly, that I count it a very, very great privilege to have any association with Dr. Dickey and I count it a very great privilege to stand again upon this platform after the miles and thousands of miles of my journeying.

I do hope that what may be said may be of help to the ministers, and not only to those of you who are ministers, but to all who are in this building this evening. I realize that the services of the evening will be a bit protracted. I feel sure, however, that you will pardon me if I speak somewhat briefly.

I have a text of Scripture which is found in the 6th chapter of the Gospel according to St. John and the 68th verse: "Lord, to

whom shall we go?" St. John's Gospel, the 6th chapter and the 68th verse: "Lord, to whom shall we go?" There are so many pathetic situations in the life of Jesus. For example, when the angry Jews picked up stones and were going to stone Him, He said, "Many good works have I shown you from my Father; for which of these do you stone me?" And again, when He had been toiling with His disciples and was hungry for confession, He said, "Whom do men say that I am?" and when they gave Him the response it did not seem to satisfy Him and He said, "Whom do ye say that I am?" and Simon Peter, the spokesman of the company, said, "Thou are the Christ, the Son of the living God." To me, that expression of Jesus is very pathetic. But somehow in the story of this evening, we have another picture of the same sort. You will remember without my telling you that He began earthly ministry in Judea. Crowds followed Him. They seemed to be after the loaves and the fishes rather than His great words, his marvelous words. So He turns away and goes into Galilee. They still throng Him. Then He began to give them that mysterious teaching which is recorded in the 6th of St. John and they began to leave Him, by twos and by fours. They turned away until at last Jesus looks about Him and only His own disciples stand near by. He speaks these pathetic words: "Will ye also go away?" Somebody has said that different renditions of this expression were possible. This is one: You can not wish to go, can you? suggesting they may go if they please, but surely they will not. And Simon Peter, speaking for those who stood near him uses the words of the text of this evening: "To whom shall we go?" It was what Mr. Trotter had in mind a moment ago when he prayed—when a man has once seen Jesus, what else can satisfy us? When once he has felt the thrill of His indwelling, how can he ever again be satisfied with the world? Lord, to whom shall we go?

I present this Scripture to you this evening because I want to say that I think there has always been a drifting away from Jesus. Sometimes we leave Him because of doubt. That's a strange proceeding. If I were you and had a doubt in my mind, I would never leave Him. It's a great deal easier to ask a question than to answer one, to mar a picture than to paint one, to destroy a statue than to make the angel come out from its imprisonment of stone so perfect that if God would breathe upon it, it would take its place in the angel choir. Don't leave Him because of doubts.

I remember sitting one day in a theological school and hearing a sentence fall from the lips of my theological professor. To me it was appalling. I said to myself with a burning face, "If that's the teaching of the church, I will not preach it. I will leave the church. What a statement to make." Then, suddenly it came to me that my

mother believed this truth; that my father had taught it; that my old minister had preached it. There is one thing I do know, one truth I have received. I know that Jesus Christ is my Saviour and I'll hold to that and wait for the rest. That thing that seemed to take me almost from the ministry is the thing I believe is the chiefest inspiration of my preaching today. It's the foundation of all my theological belief. Don't leave Him. If there is doubt in your mind, seek Him. He'll snap the chains. Don't leave Him.

Some people leave Him because of trial. I never can understand how men—a man whose heart is aching, would leave the One who alone can speak words of comfort. I never can understand how a man whose soul is sick, would leave the Great Physician. How a man whose home is empty and the grave is filled, would turn away from the only One in earth and in heaven who can say the word that would stop the flowing of his tears and the aching of his heart and the giving way of his reason. And yet some of you may have been tempted to leave Him because of trial. Don't. To whom could you go?

Some people leave Jesus Christ, also, because of sin. Slowly, yet surely, the sin grows until it's like a cloud between you and Jesus. You can't see His face. Slowly, and yet surely, it increases in strength until it is like a cord woven by giant fingers and it's round about you and you struggle and can't be free. It's because of sin that you have said the Bible was not the Word of God and Jesus not the Son of God. It's because of sin that some of the great truths of the Scriptures have been denied by men in many instances. Don't leave Him.

I hold Him up before you tonight and ask you to look at Him. Chiefest among ten thousand, the One altogether lovely. Don't leave Him.

What an old sin backsliding is. It began away back in the garden of Eden, driving away God. It continued all through the history of religion. It reached the company of the disciples of Jesus. It broke out among the early Christians. It has been found in the ranks of those who call themselves followers of Jesus from the day the first man started after Him until five minutes ago. What an old sin backsliding is, and yet what impossible thing it is, to know Jesus once and then think you can ever be satisfied with anything else. To see Him and ever imagine that you can find pleasure in the world again! To let Him into your heart and imagine that when He has once been there you can feel the thrill of the possession of wealth or the attainment of fame. It's an awful thing

to drift away from Jesus. I have an idea that many men are saying in the words of this text, Lord, to whom shall we go?

There are several specific reasons why men drift from Jesus. First, they neglect their Bible. I have an idea that ministers will agree with me when I say that we are the men who need the most help—always giving, always lifting, always pouring out sympathy, always studying the Bible for others, and the man who studies the Bible for other people and not for himself will drift before he knows it, and the man who reaches this point and doesn't realize it, will deny Jesus before he realizes it. A shrug of the shoulders, a lifting of the eyebrows, tone of the voice, and it's a denial. Some men leave Jesus because they neglect the Bible.

Some because they forget to pray. A great many people say prayers and don't pray. They wanted to know how that great soul-saver, Kelly, approached God. One man followed him and occupied the room next to him. He had heard that the secret of his power was in his prayer. Soon he heard the book laid down. That's the Bible. Soon he heard him drop on his knees. His heart was beating like a trip-hammer. He said, "Now, I'll learn the secret of his power." This was his prayer: "Good night, dear God, blessed Lord Jesus. We are on the same sweet terms yet. Good night."

So many have lost touch with Christ and power with men because we have neglected to pray; some of us because we have failed to confess our sins. The trouble with the Christian is not found in the fact that he does sin. It's in the sin you did not confess. Put a drop of acid on your brass fender and try to wipe it off in a little while and it is gone, but put a drop of acid on your brass fender and let it stay through the hours of the night and try to wipe it away. It will leave a mark there. It's the unkindness in your home, the sharp judgment you passed upon some fellow Christian, the unkind word you said about the man who was in trouble, the gossip you passed along to another that you thought wasn't true; the burden you didn't lift; the tear you didn't stop. Sin unconfessed hides the vision of Jesus. It takes away your taste for God's Word and fills us with the spirit of criticism. We drift. But to whom could you go?

We owe our position in Christ to God's matchless power, His sovereign grace. He chose me in Christ before the worlds were swung into space. I owe my standing in Christ to Him. But I owe it also to birth—the mother whom God gave me, the father who started me in this state along the journey which I have been trying to pursue for years. Many a man has wondered why it was he could go so far and then it seemed as if an invisible hand reached

out and grabbed him and he stopped. It was an invisible hand. It was the hand of your mother, the grip of your father. John McNeil says when he was converted, the very first thing he did was to leave the mission and go away to his mother's home. It was in Scotland. It was a late hour. He walked in to where his little Scottish mother was lying with her head on the pillow. "I walked over and put my hand on her cheek. She started up quickly. I put my hands on her shoulders and I said, 'Mother, I came to Christ tonight in the mission and I think I'll preach the gospel.'" He said, "My little Scottish mother reached up her hands, clasped them around my neck, pulled my face down until it was on a level with her own and kissing my face, she said: 'I prayed for it before you were born—before you were born.'"

Remember, if you have got a position in Christ by the choice of God, by the prayers of your mother, by the consecration of your father, by the act of your own will, in God's name, don't leave it. To whom could you go?

There are several reasons why I should not leave Him. I'll not leave Him because there are too many mysteries away from Him. You leave Jesus Christ out of your thought and you have left the key to many things that seem to you to be mysterious. The Bible is a sealed book. You leave Him out of your thought and you can't understand the mysteries of your own life here, much less the mysteries in creation. They say that our own firmament above us is made up of millions of suns and beyond, millions of suns, and beyond millions more. I'll not leave Him. I shall lay hold upon Him and never lose my grip, because there are too many mysteries in the heavens without Him. I'll remember Him who knows the stars by name. I'll not leave Him. I'll trust Him because there is too much mystery in suffering. I went the other day to a New England city to see a mother whose boy was in prison. He had disgraced his father's name and broken his mother's heart. When I first saw her, her hair was gray. This time, her hair was white and thin, her cheeks had lost their flush. She looked as if she might have been an hundred years of age. As we walked around through the station she said to me: "He's in prison. You will go to him, won't you?" "Yes, indeed," I said; "I'll go to see him." Then she sank back into a seat and dropping her face in her hands, she said: "You know I would have died but for one thing. When I was going down into the waters of trouble and they were rising up and up and up and up, I heard Him say, 'When thou passeth through the waters, I will be with thee and through the floods, they shall not overflow thee.'" No, I'll not leave Him.

I'll not leave him because if I should I would have no message for the sinner. They tell me that in these days of scientific research it must be the survival of the fittest. Then where does this man come in? In grace it is the survival of the unfit. Grace finds the offscourings of the earth and by the power of God transforms them into the people of heaven. No, I'll not leave Him. I would have no hope for the sinner.

But suppose I should leave him? I'll have no Bible. The Bible says, "The Lord is my Shepherd." But if I leave Him I will be Shepherdless. The Bible says, "I am thy refuge," and the storms will smite me and the night overtake me and I'll have no refuge. The Bible says that when we come down to the hour of death there will be comfort, but I have lost Jesus and I'll be lost. I remember a story Dr. Dickey once told me. I think it was where he went out to preach. They told him the story of the man who had rejected Jesus, who would not receive the minister's help and over and over, until his muscles stiffened and his eyes shut and his lips were sealed, he kept saying. "Oh, Jesus! Can't you help me?" I would be like that. No, I'll not leave Him.

I'll not leave Him because if I should, when death comes into my own home I would be broken-hearted. I owe to Dr. Morehead the best thing about the grave that I have ever received. I do not know that he knows that I owe it to him, but I was reading a report of one of his addresses. He spoke about the Epistle to the Romans, the 8th chapter and the 11th verse, specially that part which reads like this: "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." This, as I remember it, was something like what Dr. Morehead said: That when a man became a Christian, the spirit of God came and dwelt with him and his body was the temple of the Holy Ghost and when the man came to the end of the journey of his life and his spirit was to go back to God who gave it and the body placed in the tomb, that the spirit of God kept watch over the body until the resurrection and then the bands were snapped, the grave was opened and he met Jesus. And I remember going to the cemetery, where my first born boy had been placed in his grave. It was the saddest journey that parents could make. We made it again and again, with tears so blinding our eyes that we could scarcely read his name upon the stone. But when we got that message, we couldn't get to the cemetery quickly enough. I remember sitting there, gazing at that little tombstone, reading his name, tears brushed away—Spirit of God keeping watch. When you visit your mother's grave, remember

it. When you see your loved one's grave, think of it. That's Jesus and His matchless help. Lord, to whom could I go? I'll not leave Him. I beseech you, walk with Him.

THE BROTHERHOOD MOVEMENT

By J. Y. SIMPSON

In the religious life of today there is perhaps no tendency so potentially productive of harm as that which places reliance upon statistics as indices of religious progress. It marks an element of Naturalism in Religion,—a yielding to that quantitative estimate of things that is supposed, in scientific thought, to be a complete account of phenomena. For example, only this spring in England figures were published which on the face of them indicated a decline, at any rate in Nonconformist Church membership, although this may have been in part offset by a gain in Anglican Church membership. At any rate the usual newspaper correspondence set in, expressing the apparent results of more or less recent religious censuses, viz.: that there had been a setback in church integration; the easy conclusion was generally drawn that the religious life of the nation was in a state of ebb.

A moment's serious consideration serves to expose the underlying fallacy. Such statistics may tell us how many Anglicans and Presbyterians, Romanists and Methodists there are in England at a given moment; but even after you have included every fancy shade of religious opinion, such figures, thank God, will never tell you even how many Christians there are in the country, and that, after all, is the only sort of thing in that connection that really matters. Even as the fullest descriptive measurements of the muscular movements and loss of energy involved in the expression of some fateful word will never exhaust its significance for history, so the most carefully compiled statistics afford no real criterion of the comparative condition of a nation's religious life. For such biometry we do not possess the calculus. And if we could leave statistics on one side for a decade, and instead devote the energy and time spent upon them to the work itself, I believe we should be honored of God as never in these days when we have sought to magnify and

justify and testify to our labors by the publication of largely misleading figures.

I have ventured on these observations, even at the risk of triteness, because they are particularly well illustrated by the subject of these notes,—the Brotherhood Movement in Great Britain. Here is a religious movement about which my friend and late colleague, Principal George Adam Smith, has said: "Nothing has been seen like it since the Reformation." Yet you will find no notice of it in the ordinary church statistics. Every Sunday some 600,000 men meet under the auspices of the movement in the name of the Lord Jesus Christ. In 90 per cent of instances the meeting is held in some Church building, and it is no random statement that about half these men are fellows who on their own admission would never have entered a religious meeting had it not been for the Brotherhood. Yet we are told, that, judging by statistics, we must consider the religious life of the nation as at its ebb. If the people of Great Britain shall ever stand before the world as a genuinely Christianized democracy, I believe that the principal channel of that blessing will have been the Brotherhood Movement; but as yet it has won little formal recognition. Not that it wants it; but then the Brotherhood man will never let you say that the cause of Christ is waning in our islands; he KNOWS THE TRUTH.

The origin of the Brotherhood Movement may be traced to a Bible Class for Men that was started in the year 1875 in Ebenezer Congregational Church, West Brunswick, England, by Mr. John Blackham, a deacon and Sunday school worker there. Contrasting the crowded brightness of one of Mr. Moody's meetings for men with the scant dullness of the ordinary Bible Class, he set himself to solve the problem why this thing should be, and determined to try to organize some kind of meeting in which the joyousness of the religious service should be its initial attractive power. His first membership was gathered off the streets by personal invitation to what he styled "a brief, bright and brotherly talk,"—to the spending of a pleasant Sunday afternoon. The movement showed signs of stability, and by invitation and imitation grew locally. Ten years later Mr. Blackham received what he has termed his first call to the national advocacy of the movement, and from the centers established by that time, numerous others have arisen, so that in all the Great Britain labor centers the movement is in progress. In 1905 it was resolved to form a national council, which was inaugurated in London the following year. This national character of the movement has given considerable impetus to local federation and extension. Today there are more than two thousand of these Brotherhoods in England, Scotland and Wales. The aims of the great movement are, in general

terms: By uniting men in Brotherhoods of mutual help, to win the masses of the people for Jesus Christ, and to promote the spirit and emphasize the obligations of social service and Christian citizenship. Its motto is, "One is your Master, even Christ, and all ye are brethren."

Owing to the fact that the movement was left to itself for so many years without any sort of guiding hand or union to maintain the highest type and ideal, some diversity has arisen in the types of society. The first idea of the movement has, however, always been the evangelization of the masses, the bringing back of the lapsed into touch with the churches, the recovery of old Sunday school scholars who have drifted. One remarkable feature is the way in which the best type of meeting has flourished in every sort of community. In the textile districts of Lancashire and Yorkshire there are many strong societies fourteen to seventeen years old which have steadily maintained a membership of from five hundred to a thousand. No less successful have been the Brotherhoods started in mining districts, in the potteries, in the slow and sleepy cathedral cities with their Anglican setting, in society watering places and small country towns and villages. It is difficult to realize that within so short a period as five years, the sporadic and desultory, though always effective P. S. A. societies have evolved into the well-organized, broad-based evangelical Brotherhood Federation. Of a country with the meager population of Scotland, we can say that a religious movement has sprung up practically within the last six years, which commands the support of nearly forty thousand artisans, whose rate of progress has doubled with the last two years, and which has this summer been organized into a Union, preparatory to a campaign which will not cease till half the men of Scotland are enrolled as members.

In what may we suppose lies the secret of this movement? Not a little, I think, in those features in which it represents a return of the conditions of the early church which were good and which, at any rate in Great Britain, have been allowed to drop out of sight. I refer particularly to the dominant love of brotherliness, sympathy and mutual helpfulness that characterizes these gatherings. Every one of these associations is actually a Brotherhood,—not a charitable agency—practicing and giving Christianity in its district. It represents the people working with missionary intent for themselves. Under the organization of the Brotherhood there may not be a community of goods, although something is done in that direction, but very vividly before every man is brought a higher community of life and destiny. How far it is justifiable to find the cause of hostility to the church in the lack of an atmosphere of

welcome, in the continued payments demanded, beginning with seat rents, in the stiffness and formality of worship, in the comparative indifference of the organized churches to social reform, may be well tested in the case of these Brotherhoods.

The aim of the Brotherhood is not merely to provide its specific religious service on Sundays but to exert an influence on the members throughout every day in the week. Each member pays a penny on attendance at the Sunday meeting when his attendance card is marked "P. P."—"present and paid." The pennies form a fund which once or twice a year is expended in the purchase of book prizes for regular attendance. There may seem to be an element of childishness in such an arrangement, but it makes the men read and develops a taste eventually and means a high class if small library in a home where formerly nothing but the weekly paper and cheap trashy magazines were known. The books are chosen from a selection submitted to the men. One year over seven thousand volumes were distributed in the Edinburgh district, and of these fifteen hundred were Bibles.

Amongst the other activities connected with a typical Brotherhood are the male voice choir and orchestra, temperance society, benevolent fund, holiday fund. In summer swimming, bowling, cricket, camera and rambling clubs, with picnics, maintain the fellowship. In winter mutual improvement classes, debating societies, Saturday evening concerts, football and gymnastic clubs, with various social reunions continue the association. Most important of all, perhaps, is the voluntary committee of stewards, members of the Brotherhood, who relieve each other in the work of visitation. Once a year a canvass of the whole district is made; but in addition these committeemen, of whom in the Edinburgh district we have over eight hundred, in the discharge of their self-imposed duty, give up cheerfully a large portion of their leisure time after the toil of the day is over, to follow up any member of the Brotherhood whose attendance at the weekly meeting becomes irregular to the extent of absence over more than two Sundays. No man is allowed to drift away unheeded. The committeemen, who often hunt in couples, go to find out not so much why the absentee was away, as whether he is sick or in trouble, and he is never regarded as a deserter though he may absent himself for a long period. The sick and needy are visited systematically.

But it is not merely the members of the Brotherhood who benefit by these meetings, for they have proved an enormous help to those who have taken part, and many church members who may have dreaded taking part in a congregational prayer-meeting, have got their lips opened and their hearts warmed as they stood before these

men and spoke to them simply, concerning that which they knew. In many Brotherhoods it is usual to have an open meeting once a month to which women and children are at liberty to come, but this is inadvisable for many reasons. On the other hand, a Sisterhood, corresponding to the Brotherhood, with the principal meeting on Monday evening, of which we have several, is found to be eminently successful. The husband stays at home that evening to look after the children, and it is not difficult to realize the mutual interest that is developed in each other's meeting, until eventually the atmosphere of the Brotherhood and Sisterhood permeates that home throughout the week. This separation of sexes is, however, no usual feature of the movement, for our effort is to get the men not merely to attend the Brotherhood, but also to find it their joy to worship once every Sunday with their families in the great congregation, as saith the Scriptures, "And all Judah stood before the Lord, with their little ones, their wives and their children."

Much has been said by way of criticism of these Brotherhoods, but nothing to which there is not an answer, nothing which does not simply show that in the particular Brotherhood under inspection the ideal has not been reached. Rivers sometimes change their beds and desert old courses. For this there may be many reasons. Earthquakes sometimes suddenly alter the configuration of a country; in other cases some slow subsidence or elevation of the surface may be the cause. If the living stream of religious life flows not with the usual channels, there is just as surely a cause—some religious earthquake as at the Reformation, or those slower changes like the introduction of hymns and instrumental music, or the passing of a belief in verbal inspiration. All this may be vexatious, perhaps unintelligible to those who believe in the old forms, who are interested in the old channels. But it is the river that is the moving thing, not its bed; it is the life that matters, not the crustacean casing offcast at every moult by the expanding life within. Here are 600,000 men worshipping each Sunday, impelled by the same need, making the same response as the regular church worshipper, only the majority of them would not understand the conceptions, not to speak of the terminology of the latter and his teacher. They need instruction and guidance. There are many ways in which the Brotherhood Movement may fail, but rightly conceived and nobly undertaken it stands at the moment unparalleled as a hand-maiden to the Church. It stands in no antagonism to the Church, but rather seeks to provide them with their greatest opportunity. The manifold results prove that in the Brotherhood, which should be as much a part of the Church as her Sunday school and Christian Endeavor Society, has been forged the missing link between her and the artisan.

Our aims and hopes are individual and social, but also national. We think of the Movement as having a definite relation to the coming of democracy, as vitally involving the whole question of the nature and character and spirit of the visible triumph of democracy. We are striving to teach the people through the people that in the spirit of the Cross of Jesus alone can our social problems be solved.

Finally, our aims and hopes are international. To those who know Continental Europe at first hand no problem could seem more difficult than the genuine Christianization of the working men of such countries as France, Germany, Italy, Belgium and so on. If ever it is to be done, and it will be done, it can only be by the men of these countries. The Churches of the United States have a peculiar opportunity for getting at block samples of men of these nationalities, so that when they return to their native countries, as I understand many of them do, they will go back to evangelize their own people. This is no idle dream. In a little town in the southwest of Scotland were three Italians who kept ice-cream shops. They had no friends in the town and were considered pariahs. One of our ministers, interested in social work, determined to get to know these men, and after a time so won their confidence that he was able to get them to close their shops on Sunday in accordance with the feeling of the better minds of the community. Two of them began to come about his church and eventually joined it. Then the day came when one of them, having made the desiderated fortune, decided to return home to Italy. And when my friend asked him what he would do there, he replied, "I am going to spend the rest of my life as an evangelist amongst my own people." On a much larger scale has the Brotherhood planned and carried out several Continental campaigns; this is its foreign missionary work. The campaign conducted this spring at Paris, Rouen and LeHavre had a most interesting development in a conference held at Saint Quentin in the month of June. It was attended by a hundred delegates from various parts of France and it was resolved to form a National Brotherhood Federation for that land. A National Council has been elected and a plan of campaign formulated which will embrace many cities and villages. Next year a great crusade will be carried out in Holland. And we want to launch the Movement here, in the interests of peace and the in-bringing of the Kingdom of God, so that together we may work until again there are great voices in heaven saying, "The Kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign forever and ever."

THE OLD-TIME RELIGION

By HON. WILLIAM JENNINGS BRYAN

Mr. H. J. Heinz, of Pittsburgh, introduced Mr. Bryan, and in doing so, said:

"I am exceedingly happy tonight. I made the discovery after I was shown to my seat that I was seated by the side of a former pastor of my only daughter and the only reason he isn't her pastor today is because he was asked to come to a larger field, away from New York. Truly, he placed upon us the responsibility of what? Of living Christ and I feel honored to be asked at this time to introduce the next speaker of the evening. It is but proper to say that he started out as a lawyer. At thirty, he was found in the halls of Congress, three times selected as a leader of his great party to the highest place in the gift of the people of the United States. At the time of the Spanish-American war, he received the title of Colonel. But I think there is something that appeals to us at this hour even more. We followed him through the Orient, encouraging and cheering the men and women whom you and I bade adieu, asking God's blessing as they went out to convert the nations in the old world. I wanted to know if he spoke German. He said no, but his wife did and therefore he talked in Germany. We again hear of him in that great missionary convention in Scotland. So we have followed him. He stands for everything that is pure, noble and clean. (Applause.) He is the friend of Winona and, best of all, a Christian who lives his profession. (Applause.) I now take pleasure in introducing to you Honorable William Jennings Bryan, who will talk to you. (Great applause.)

(Mr. Bryan.) Mr. Chairman, Ladies and Gentlemen: I appreciate your cordial greeting and the kind words spoken by the chairman. I am to speak, tonight, on The Old-time Religion, but I have heard so much since this meeting opened along the line that I had planned to follow, that I am sure my remarks are not necessary. The sermon to which we listened was entirely in line with the

thought that I had in mind, and the songs that have been sung were the old-time songs; the only excuse I can give for presenting the address prepared is that the old story of the old-time religion is like the love story that, however often told, it is always new and each one presents it in just a little different way from that in which it has been presented before.

My reason for taking this subject when invited to speak at this Bible Conference is that I have sometimes listened to sermons that seemed to me to be apologies for Christianity, instead of endorsements of it. I remember one that especially grated upon my ears. I heard it some years ago, in rather a fashionable church. Intellectually, it was a brilliant effort; oratorically, it was commendable, but the thought it presented, I could not accept. The dominant idea of the pastor seemed to be that Christianity should be so interpreted as to suit the conditions of today. If I had felt well enough acquainted with him and had been older when I heard the sermon, I think I would have ventured to suggest to him that conditions that are out of harmony with Christianity ought to be changed to suit Christianity, not Christianity changed to suit the conditions of the day. In other words, I think it is better to raise the temperature than change the thermometer.

Whenever I hear one apologizing for Christianity or speaking in an apologetic tone, I feel like suggesting that the time has come to fight instead of apologizing; there is nothing in Christianity that we need to apologize for; the truths of Christianity have been established and their application to all people, everywhere and at all times, has been so vindicated that Christianity should be upon the aggressive and not upon the defensive.

I was interested tonight in the testimony brought before you by Dr. Shaw, testimony from every department of activity, testimony in defense of Christ's claim and of Christianity's claim, and I have been led to say what I say tonight because I am convinced, first, that religion is a necessary thing in every human life, and, second, that the old religion that our parents taught us is better than any expurgated edition that has been brought to my attention. (Applause.)

Religion is necessary because it is the foundation of all that is good in life. I dissent entirely from those who believe that a basis for morals can be found in materialism. Religion is the only foundation upon which morals can be built, and so far as I know, there is no moral system known among men that has not a religious foundation, and henceforth it will be impossible to frame a code of morals with religion left out. As suggested by the first speaker, it is as impossible to take Christ out of the world's civilization as to take

the sun out of the sky. We can not find, in any part of the world, a group of persons with sufficient intelligence to talk of a system of morals whose ideas on morals have not been colored by the Sermon on the Mount.

Neither is reason a sufficient guide. It does not begin to operate soon enough. Before the reason is mature enough to be trusted, man's character is in most cases practically formed. Let each one examine his own life and see if the foundations of his character were not laid at a period in life so early that the reason could not be accepted as a guide. Some say that they want their children to reach maturity unprejudiced, so that they can then decide for themselves on questions of religion. Nature abhors a vacuum, we are told, and so a vacuum in the heart is impossible. A child can not be raised with an open heart and an open mind, ready to act impartially upon religious subjects after maturity is reached. We are biased for religion or against it, for Christianity or against it, in our youth.

The foundations of our character are laid at so early an age that it is impossible that our conclusions should rest upon mature reason. I joined the church at the age of fourteen, at an age so early that I did not know the difference between the creeds of the different churches, and the fact is, I became busy so early in life and have been kept so busy since, that I have had to defer the study of creeds until this time, and at the present, the work awaiting attention is so great, that I fear it will be some years yet before I am able to consider the matter carefully. But without knowing anything about creeds, reared in a family where my father was a Baptist and my mother, during my boyhood, was a Methodist, I joined the Cumberland Presbyterian church. I learned from my parents the fundamentals of religion, and as I look back over my life today, I can recall impressions that were made upon me that have had a controlling influence, impressions made before I was ten years old. I was ten when I first went to school. Before that, my mother taught me at home; and I can distinctly remember that before I went to school my mother had so impressed upon me a dislike for swearing that whenever a boy used profane language, I involuntarily left the company, and the impression has never been removed from my mind. (Applause.) I was less than ten years old, I repeat, when that dislike for profanity was so stamped upon my mind and heart that it has not been effaced.

I was not ten years old when my father so burned into my mind objections to any kind of betting or gambling that I have retained those impressions ever since. I believe that gambling, betting and games of chance strike at the very foundation of God's law of re-

wards and observation has taught me that it is harder to reform a confirmed gambler than a confirmed drunkard. When once a man has accustomed himself to securing money by chance he can not become interested in any work in which he must earn money by giving an equivalent in service.

I was less than ten years old when my parents taught me to believe in total abstinence. (Applause.) I can not remember when I first signed the pledge; it was when I was a boy. All that I can remember is that I have never missed a single opportunity to sign it since that time. (Applause.) I mention these three impressions that were made upon my mind when I was a boy, and every person in this audience who has had the priceless privilege of being reared in a Christian home can recall impressions made in youth that have formed the foundation of character. If this were a time to elaborate on personal experiences, I might spend all the time you would permit me to occupy, showing you that back when I was a boy, even before I became a member of the church, for I know many of them were before I was ten, I might show you that every great principle that has influenced my life was imbedded in my mind and heart long before I reached that period in life when by law we regard a man as capable of disposing by deed of a little piece of land.

I repeat that religion is necessary, and when I find a man who has not established a definite relation between himself and God—a man who has not made up his mind that there is a Creator, that that Creator has a plan and that man is a part of it—that he is responsible to the Creator for every thought and word and deed—when I find a man who has not reached that point, I do not know how to reason with him upon any question that affects human life. To my mind, a belief in God is the foundation upon which we must build, and as I grow older, my amazement increases that a man can live in this universe and see the handiwork of God all about him and not see back of all creation a Being all-powerful, all-wise and all-loving.

The old-time religion teaches a belief in God without any mental reservations. Not a belief in a sort of a vague, nebulous being, but a personal God who enters into every human life. I can not understand history unless I believe that back of human events there is a force as constant and as irresistible as the force that brings the blade out of the seed, and after awhile gives us the ripened ear, a force that insures man food in due season. I cannot understand history unless I believe that back of truth stands God with an arm strong enough to bring victory to His side, and I could find no consolation in life if I did not believe that there is a power higher than man, a wisdom greater than man's wisdom. I know of no consola-

tion that can come to a human being that approaches the consolation given us in Holy Writ when we are told that our lives are precious in the sight of God, that He is indifferent to nothing that affects us, and that He enjoys giving good gifts to us more than an earthly father enjoys giving good gifts to his children.

The old-time religion furnishes us a foundation upon which to build, and I have found nothing in the discoveries of science to shake my faith in the Bible declaration: "In the beginning God created the heaven and the earth." (Applause.) I have found no scientist who has gone back of "the beginning." If the materialist tells me that he begins with matter and force, I tell him I prefer to begin with God. I would rather reason from spirit down than from matter up. I look about me and I see confirmation of Drummond's suggestion that whenever the mineral world has risen into the vegetable world, something from the vegetable world has lifted it up; and that whenever anything in the vegetable world has risen to the animal world, something in the animal world has lifted it up, and observation teaches me that whenever man rises above the brute it is because something from above has imparted to him a knowledge of spiritual life and given him a consciousness that he was made in the image of the Creator. There is a spiritual life, and there is a new birth that changes man from a self-centered, into an unselfish being, that makes him a brother of all human kind, when he has learned, first, that he is a child of God.

There is a comfort, there is a controlling force in the old idea of God, as there is also in belief that the Bible is the Word of God. People sometimes ask me if I can explain everything in the Bible, and I tell them no; but if we will just try to live up to that which we can understand, we will be kept so busy doing good that we will not have time to worry about the things that we do not understand. (Applause.) And my observation is that those who waste most time worrying about the things that they say they cannot understand, spend the least time trying to embody in life the things that are easily understood.

A few weeks ago, I had occasion to prepare some remarks on the Bible for the celebration of the Tercentenary of the King James translation and in the course of the preparation, I read the Bible account of Elijah's prayer test and it occurred to me that the same line of thought might be presented at this time. I beg to offer this thought, suggested by Elijah's prayer test.

For nineteen hundred years the battle between the spiritual and the material conceptions of life has raged around the Bible. "Search the Scriptures," was the command of Christ and to the Scriptures the Christian world has turned ever since for its authority.

Atheists and materialists have assailed the Bible at every point; they have disputed the facts which it sets forth and ridiculed the prophecies which it recites; they have rejected the account which it gives of the creation and scoffed at the miracles which it records. They have denied the existence of the God of the Bible and have sought to reduce the Saviour to the stature of a man. They have been as bold as the prophets of Baal in defying the Living God and in heaping contempt upon the Written Word. Why not challenge the atheists and the materialists to put their doctrines to the test? When Elijah was confronted by a group of scorners who mocked at the Lord whom he worshipped, he invited them to match the power of their God against the power of his, and he was willing to concede superiority to the one who would answer with fire. When the challenge was accepted he built an altar, prepared a sacrifice, and then, to leave no room for doubt, he poured water upon the wood and the sacrifice—poured until the water filled the trenches round about. So firm was his trust that he even taunted his adversaries with their failure while his proofs were yet to be presented. The prophets of Baal, be it said to their credit, had enough confidence in their God to agree to the test, and their disappointment was real when he failed them—they gashed themselves with knives when their entreaties were unanswered.

Why not a Bible test? The Book of Books has lived and grown through the centuries. The Christian world has confidence in the Bible; it presents the book as the word of God but the attacks made upon it by its enemies continue in spite of the growth of the Bible's influence. The Christian world, by its attitude presents a challenge to the opposition and this is an opportune moment to emphasize the challenge—the moment when Christianity around the world is celebrating the triumphs that the Bible has won during the past three centuries.

Is the Bible the work of man, or is it an inspired book? Is it the product of human wisdom, or did its authors speak as they were commanded by the Lord?

Atheists and materialists declare that it is merely the work of man—that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he can now produce a book equal to the Bible. Let them produce it.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a terri-

tory scarcely larger than one of our counties. They did not have printing presses and they lacked the learning of the schools; they had no great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave and they have set up sign-posts at every dangerous point along the path. We turn back to the Bible for the Ten Commandments which form the foundation for our statute law and for the Sermon on the Mount, which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection and the ascension of Him whose coming was foretold in prophecy, whose arrival was announced by the Angel voices, singing Peace and Good-will—the story of Him who gave to the world a code of morality superior to anything that the world had known before or has known since—the story of Him who is the growing figure of all time, whom the world is accepting as Saviour and as the perfect example.

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication. Let them glean in the fields of geology, botany, astronomy, biology and zoology, and then roam at will wherever science has opened a way, let them take advantage of all the progress in art and in literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the Prophets of Baal had in their God? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we cannot rightfully expect

as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man? Which?

But our case is even stronger. The opponents of the Bible cannot take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and that he is growing still. They boast of a world-wide advance and their claim is founded upon fact. In all matters except in the science of life, man has made wonderful progress. The mastery of the mind over the forces of nature seems almost complete, so far do we surpass the ancients in harnessing the water, the wind and the lightning.

For ages, the rivers plunged down the mountain sides and exhausted their energies without any appreciable contribution to man's service; now they are estimated as so many units of horse-power and we find that their fretting and foaming was merely a language which they employed to tell us of their strength and of their willingness to work for us. And, while falling water is becoming each day a larger factor in burden bearing, water, rising in the form of steam, is revolutionizing the transportation methods of the world.

The wind that first whispered its secret of strength to the flapping sail is now turning the wheel at the well.

Lightning, the dread demon that, from the dawn of Creation, has been rushing down its zig-zag path through the clouds as if intent only upon spreading death has been metamorphosed into an errand-boy and brings us illumination from the sun and carries our messages around the globe.

Inventive genius has multiplied the power of a human arm and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferreting out the hidden causes of disease and teaching us how to prolong life. In every line, except in the line of character-building, the world seems to have been made over, but the marvelous changes by which old things have become new only emphasize the fact that man, too, must be born again, while they show how impotent are material things to touch the soul of man and transform him into a spiritual being. Wherever the moral standard is being lifted up—wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.

The atheist and the materialist must confess that man ought to be able to produce a better book today than man, unaided, could have produced in any previous age. The fact that they have tried, time and time again, only to fail each time more hopelessly, explains

why they will not—why they cannot—accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

They have prayed to their God to answer with fire—prayed to inanimate matter with an earnestness that is pathetic—they have employed in the worship of blind force a faith greater than religion requires, but their Almighty is asleep. How long will they allow the search for the strata of stone and fragments of fossil and decaying skeletons that are strewn around the house to absorb their thoughts to the exclusion of the architect who planned it all! How long will the agnostic, closing his eyes to the plainest truths, cry "night, night," when the sun in his meridian splendor announces that noon is here.

The Bible has stamped its impress upon the map of the world; its boundaries are clearly marked and the light that emanates from the Christian nations is flowing outward toward those who sit in darkness. Back of the progress that marks the present day is the code of morals that Christ proclaimed and back of that code of morals is the Divine character of Him who is both Son of God and Saviour of Mankind.

Reference has been kindly made to a visit that I made to the Orient. I went to the Orient with a belief in Christianity, but I came back with a larger faith in its triumph throughout the world. I found that we could measure Christianity by its fruits and that is the test that Christ Himself gave us. I found that in the countries where other religions and philosophies prevail, except where they have borrowed from Christianity, they have made no progress in 1500 or 2000 years. I found that the ideas taught by Christ are revolutionizing the whole world and that wherever they go, they reveal to man a new life. This Bible of ours has stood the test and when anyone comes with an amended Bible and asks us to accept it in place of this, we have a right to ask what the new Bible has done. I am not willing to accept a substitute for this until I find something better.

Some twenty years ago a physician in our state prepared a remedy for hog cholera. He sat down one day in a car by one of our eminent jurists and said, "Judge, have you ever examined into my remedy for hog cholera?" "Did you ever cure a hog?" the judge asked. "That's not my business," replied the physician. "I prepare the remedy, others apply it." "Well," said the judge, "wait till you cure a hog and then I will discuss your remedy with you." When a man brings me a new kind of religion or an expurgated Bible, I tell him to wait until his Bible or his religion has made a record. Our Bible has taken selfishness out of millions of hearts and made

them centers from which good influences flow out in every direction. Why should I surrender our Bible for an untried book or our religion for a religion that has not been tested?

In South America, I met a man who read the Bible for the first time at the age of twenty-two and that reading of the Bible alone, with no one to interpret or explain it, made a Christian of him and for more than forty years he has been living a Christian life. Today he is the most powerful single individual in South America. He never held an office of importance and yet his word of praise means more and his word of censure counts for more than the praise or censure of any official in South America. It is because he has built a life upon the Bible. It is because he has been trying to live the life that that Bible presents.

A few years ago, I met a man who was in Congress at the time I was. He lives in one of the great cities of the south. He told me of his son's experience. He said that when his son finished his academic course he sent him to a medical college and when he completed his course in medical college he said to him: "Now I am ready to build you a hospital. I can furnish you an institution with all the modern appliances and conveniences. You can start in your profession as few young men can." But the son said, "Father, I think I ought to be a medical missionary." The father tried to persuade him to let someone else go; told him that other young men had not the chance he had at home, but the son repeated, "Father, I think I ought to be a medical missionary." "What could I do?" he asked. There was nothing that he could do. Our Bible and our religion can take hold of a young man, give him strength to turn his back on the prospects and pleasures of life, carry him across the ocean and lead him to give himself for people whom he never saw and to whom he is bound only by that primal tie which binds each human being to every other human being.

At Edinburgh, a year ago last June, I met a man connected with a great industry. He was so prominent in the industrial world that his king knighted him. He told me that one of his sons was a missionary in China. The father could have given him every possible business advantage, every social opportunity, but the boy felt that he ought to go as a missionary to China, and he went. Until they can give us a book that can exert this influence on a man's heart and on a man's life, I am not under any obligations to consider it. Until they can find a book and a religion that can make men new creatures, I am satisfied to keep the old.

Have you read that little book, recently published, "Twice Born Men"? If you have not, read it. It tells the story of more than a

half dozen men who were converted in one slum in the city of London and these men were not only converted, but they were entirely and completely regenerated. Talk about this being a strange doctrine that a man can be born again? It did seem strange to some, we are told in the Bible, but it is true, and no one who has been informed as to what is going on about him has failed to see instances of it. In "Twice Born Men" are stories of men who were so down in the gutter, so degraded, that reformation seemed impossible, and yet, while one was a confirmed thief and another a professional prize-fighter, and all drunkards; while they had wandered as far away from the standards of morality and respectability as man could, they were brought back and they were made, not only to live lives but to enjoy lives, that illustrated the regenerating power of the Gospel. I say until they can bring us a religion that can do this, we are not compelled to consider it.

I do not know how you feel, but with a world waiting for redemption, with people needing salvation, I can not understand how a man who calls himself a Christian can sit in his study and find fault with the Bible, instead of trying to save souls within his reach. (Applause.)

The old-time religion, not only presents God as a creator, as a preserver and as a Father, not only offers the Bible as the Word of God, but it teaches us that Christ is the Son of God and the Saviour of the world, as well as an example for the world. (Applause.) I am not willing that Christ shall be stripped of his divinity. (Applause.) The Christ needed to save this world must be more than a man. (Applause.) The task that He came to perform was not a man's task. (Applause.) No man aspiring to be a God could do it. It required a God condescending to be a man. (Applause.)

If anyone wants to question the birth of Christ, the miracles of Christ, or the resurrection, I do not enter into controversy with him until after another question has been settled. Reference has been made to the book of Carnegie Simpson, "The Fact of Christ." This book suggested to me this method of presenting Christ, that is of beginning, not with miracle or birth or resurrection, but with the fact of Christ. He lived, He moved, He spoke. Take what Christ said, take what He did, take what He was, and then take the religion that He established, beginning with His crucifixion and with the putting to death of nearly all of His disciples; take its growth throughout the world—behold the record it has made. When they talk to me about miracles performed nineteen hundred years ago, I tell them that there is a continuing miracle that is performed every day—that they do not have to go back nineteen hundred years ago to find miracles. If they can not understand how a multitude could

be fed with a few loaves and fishes, I ask them to explain how a man can have his heart so changed that he hates the things he loved and loves the things he hated. If they can not understand how a dead man was brought back to life, let them explain, if they can, how a man can be changed today so that instead of being willing to sacrifice the world for his own pleasure he is willing to sacrifice himself if he can help somebody by so doing. That change in the life of a man is more mysterious and more wonderful than anything recorded in Holy Writ. I think it is better to teach the old Gospel as we heard it than to try to change it to meet the objections of those who find fault with it. (Applause.)

And here is our example from the Bible, if we need an example. A rich young man came to the Saviour and expressed a desire to be a follower; and if there ever was a time when a reformer needed some influential support, it was then. Here was a young man who gave Him every possible excuse. He declared that he had kept the commandments from his youth up. How easy it would have been for Christ to have accepted him and have profited by his influence. But Christ laid down the law to him. Christ saw that there was one thing that he lacked. Christ perceived this one thing that he put above his desire to follow Christ, and Christ announced the law—the only law that he could have laid down, namely, that if anything came between him and following Christ, it had to be removed. What other law could He lay down? and when Christ made that a condition, he went away sorrowing, because he had great possessions. The church should not bend the law that Christ laid down to make it easier for men to profess Christianity. The law today is just what it was then. "Seek ye first the kingdom of God and His righteousness"; if anything else comes first that commandment is violated. And so today it seems to me, if you will allow a layman to speak in the presence of preachers. I have been a church member for thirty-five years and more, and I see in the congregation one who was a pastor when I was a young man, and I know he will be glad when I tell you that his sermons strengthened my faith and that it has grown ever since; if you will let me speak as a layman to preachers, I venture to suggest that it is better to take that Gospel as Christ gave it and teach it as He taught it than to try to change it to make it easier for men to be Christians. (Applause.) When Christ told the rich young man that he lacked one thing and thus lost his support, He proved that he was not an imposter. You can not explain that incident on the theory that Christ was not sincere. And so in the parable of the sower, when He explained that by one of the illustrations, where He spoke of the seed that fell where the thorns sprang up and choked it, He meant that the cares of this

world and the deceitfulness of riches choke the truth, He gave evidence that He had a wisdom higher than man. Where did that young man of thirty learn what human experience has taught? If He had been seventy instead of thirty, and if he had had a chance to consult all history, he would have learned just what he said, that the cares of this world and the deceitfulness of riches choke the truth; but without knowing what history taught, He proclaimed that great truth. The trouble of the Christian church today is that the cares of this world and the deceitfulness of riches are choking the truth. When the church was poor and men had to sacrifice to be Christians, the church grew and was strong; but in the abundance of our wealth, we have surrounded ourselves with material comforts until the care of the body has absorbed our thought and the saving of the soul has become a secondary matter. People are looking for things that give pleasure; they are in search of what they call happiness. It is time for the church to go back to the old doctrine and take life as Christ taught it, for He taught that happiness is not a thing to be secured by pursuing it. It is God's reward that comes when duty is performed. (Applause.) "Seek ye first the kingdom of God and His righteousness" and all these things will be added.

But, my friends, this is a long programme tonight. You heard a sermon in the beginning that would have been sufficient for the evening service and then you were told that after I was through, someone else was to speak, and you have had these songs interspersed. I shall detain you but a moment longer. Let me simply bring before your mind one picture. The Bible tells us that Christ stood before Pilate and was judged. It was the critical period of His life and the artists have taken that scene and put it upon canvas. I know of no more impressive picture painted from a Bible story than the picture of Christ before Pilate. There stands the Saviour, preaching his revolutionary doctrine of love and telling how that love is to be manifested by sacrifice and by service—proclaiming to the world that greatness is not to be measured by what men do for us or by what men say in praise of us, but by the service that we render. There He stands, unarmed, and judgment is pronounced against him; if this were a scene to be judged by human laws, it would have ended there, the triumph of force over this condemned man. But instead of being the end, it was the beginning. Time passed and the government for which Pilate stood has disappeared; the soldiers who supported it and were ready to do Pilate's bidding are forgotten, but the unarmed man, who bowed to receive His sentence, who gave his body to the cross that all men through Him might be saved—He lives and grows. We find that the teachings of this One are becoming the creed of the world. We find that

the moral philosophy presented by this unlettered young man of thirty, reared in a carpenter shop, fits into human life and human experience as no other philosophic teachings ever did, that He understood man, that He understood the human heart, and that He built a religion upon the only foundation upon which a religion can be built, for all people and all time.

Christ before Pilate; that is the picture presented in the Bible. The picture presented today is a different one. Pilate gone; his government gone; but Christ the rising figure of all time, Christ, the greatest fact of history, the One who for nineteen hundred years has, with increasing power, been moulding the hearts and thoughts and lives of men and who exerts more influence today than ever before.

Christ said He came that men might have life and have it more abundantly; the world is learning that Christ came not to narrow human life, but to broaden it; that He came not to rob life of its sweetness, but to fill it to overflowing with all that makes for man's highest enjoyment here and gives him an abundant entrance into the life beyond.

Go into Oriental lands and the adherents of other religions will tell you that they live up to their ideals better than Christians do to the Christian ideal. Well, let them say so; their ideals are within the reach of men and you do not have to live on a high plane to live up to some of their ideals. It is the glory of the Christian ideal that, while it is within sight of the weakest and the lowliest, it is yet so high that the best and the noblest are kept with their faces turned ever upward, and Christian civilization is the greatest that the world has ever known because it rests upon a conception of life that makes life one unending progress toward higher things, with no limit to human advancement and development. It encourages people to the highest possible service by teaching them that he is greatest who does the most of good. The old-time religion presents without apology this One Who not only taught that, but lived it, is the Son of God, the Saviour of the world, the example of man through the ages. (Great applause.)

(At the request of Mr. Bryan, the chorus and audience sang "The King's Business.")

THE IMMANENCE OF GOD

By DR. CORNELIUS WOELFKIN

I wish to bring to you tonight a subject upon which I spoke to some of the ministers at our last convention, but which is an ever fruitful topic and I want to take as my text a few words from that very familiar passage of Scripture in the 28th chapter of the Book of Genesis. "And Jacob awaked out of his sleep and he said, The Lord is in this place and I knew it not." "The Lord is in this place and I knew it not."

It is a very familiar picture. This man stood upon the threshold of his home only a few hours before and behind that threshold was the experience in which his life had been guided by the tender affection of a mother and by the care of his father. He had been screened from many difficulties. He had been protected from many dangers. He had been hemmed in by the conventionalities and environments of his home life and he never could estimate how much he owed to the training of that household; but now, when he looks beyond the threshold, there is before him an untried experience. He must go forth in loneliness. He must meet new perplexing and baffling crises. He will have to depend upon his own resources. He must lean to his own understanding and now he must depend on his own strength. He must fight out his own battles, and one wonders as a young life leaves home, whether there may be some great cardinal truth that will fortify the life against the pathways unknown. I think that that is one of the purposes of the Bethel story. You can see beyond when, as he has received for the last time the benediction of his priestly father and has been embraced by an over-fond mother, and then he starts out on his journey, every once and awhile looking back where the camp is becoming smaller and smaller in the distant perspective on the horizon, and last of all, it sinks out of sight and the great loneliness overtakes his soul. And then suddenly another emotion arises within him. He looks around about the horizon

and the memory troubles him. He has a brother whom he has wronged in former days—a brother who had cause to do him harm, and so all the day he is fleeing with the fear of Esau goading him constantly on and when the night falls, wearied with his journey, he sinks at last to slumber. It is a sort of fitful sleep. His imagination is still busy. A beautiful dream haunts him and yet that dream casts shadows upon his soul and becomes so sharply focused when as the rising morning flashes in the east and he awakes from his dream, there is a terror in his heart. He had been running away from Esau and he ran against the buckler of the Almighty. He is fleeing from the hands of his brother, but he falls into the hands of God, and he feels afraid. He said, "How dreadful is this place. This is none other than the house of God. The Lord is in this place and I knew it not." There was a great emotion within his soul; the emotion of surprise to have found God where he had not expected Him; the emotion of fear when he realized that God was there; for, if God was there, then God must be everywhere. Then God stood by on that day when he was unchivalrous and took advantage of his brother's weakness and got from him the birthright. Then God was by as he went into the presence of his old father and three times, with growing emphasis, lied unto the blind patriarch. And yet God had spoken comfortably concerning him. Perhaps God would forgive his sin and become his God. And so it awakened within him confidence and trust.

Now, the question naturally arises, had not Jacob ever learned that truth of the imminiscience of God, the presence of God in all places? His father was the heir of the Covenant. Had he not instructed him? Abraham, the Friend of God, was his grandfather. Had he never had this grandson upon his knee and told him about the friendship of God? O, yes. Jacob had heard this truth so often that it was buried in its familiarities. He knew it so well, traditionally, that he did not know it at all. He had become accustomed to words which had taught him this truth. What he needed was some experience in his own life that would start this truth into reality and make it real in his soul Now, Jacob was following the regular law of revelation. You know truth comes to us in stages; that which we have heard, that which we have seen, that which we have handled with our hands. Hearing, that's tradition; seeing is vision; handling with our hands is experience. Now, religion came to him as it does to us, by tradition; but what he needed was an experience to make him realize it and this he obtained at Bethel.

You see the difficulty with Jacob on to this time was that he had always associated the presence of God with a particular place, with

some distinctive time and some peculiar form. The place was his father's altar; the time was the stated time of the family gathered together and the sacrifice and the forms of the sacrifice. But here he learns that in an unconsecrated spot, at an unconsecrated time, about one of the ordinary experiences of life, that there God breaks in upon him—that God was present with him. It was this experience that came to the soul of Jacob. Now, we all begin with our kindergarten ideas of God. We can't begin any other way, it is absolutely necessary. We think of God in the terms of personality. But by and by we graduate from these and we get deeper and larger conceptions of God, and yet it is difficult for us to be entirely emancipated from the idea that confines God to places and time now despite our creed that we believe in the universal presence and power of God. Is it not true that somehow we do associate the presence of God more with some building that has been dedicated to His worship than we do with some other building in which we live out our daily experiences? Is it not true that we associate God with certain times, the holy Sabbath day? He is more present and interested in humanity on that day than He is on the secular days of the week? That God is more present with some persons than He is with others, or God has come nearer to His world in certain spots of the historic development? That He is more in the first century than he is in the twentieth century? Now, if we stop to think, it is true, perhaps, we will not admit it. We think that somehow God is peculiarly associated with these places. And yet who of us who are perfectly honest with ourselves do not know that we have come again and again to the house of the Lord and attended divine service and have gone through with it with a kind of dull routine. It has awakened no great inspiration in the heart, but we have done it as a matter of duty. Sometimes men may even come to the sacrament and go through that as a form, and at other times, when we are not in the House of the Lord and it is not the Sabbath day, and we are about some common affair of life, suddenly we are made conscious of the presence of God, even as Jacob was. Now, my friends, when that experience comes with us, we are only walking the pathway of all those who come to know God, and Jacob did not come to know God at his father's altar; he learned to know Him at Bethel. Moses did not learn to know God in Egypt; he learned to know God back in the burning bush. Gideon did not learn to know God in the temple, but he learned to know God in the winepress when he was threshing out the barley. When that experience becomes ours, the eyes of our heart are enlightened and we not only know what the hope of His glory is, but we learn to know that great truth of God's presence everywhere—the divine presence of God or, as we call it, the im-

miniscience of God. We have many difficulties and differences of opinion in these days, but I do think, dear friends, that one of the tap roots that is responsible for many of our difficulties has been a sort of departure—a cleavage which we have made between God—on the one hand the natural and on the other hand the supernatural and by natural meaning that which can get along by itself, which goes along in the regular routine—there is nothing extraordinary about it—it just sweeps itself along and we become familiar with it, and so somehow we do not seem to get very much out of that. But the supernatural, that is, the experience that is unusual, that is an occasion when God breaks into the situation that amazes us—then we recognize the Divine presence. Let us know that God is in all things. Let us believe in the naturalness of the Divine and the Divineness of the natural and we shall come upon the lesson that Jacob learned in that far away day.

God has always been in the world. It is His creation and He is continually in the world, administering to its needs. His presence and power are everywhere. The Psalmist recognized that. He speaks about God giving light and refreshment day unto day.

God is just as much in the healing touch of medicine and surgery now as He was in the healing of old. There has never come a greater benefit from the hand of God than the discovery of an anesthetic.

The Divine presence of God is in human history. When the gate of the garden of Eden closed, God was on the same side with His fallen child. God is dealing with men continually. One of the cardinal mistakes the Jews made was to believe that He was the God of the Jews only, instead of knowing that all souls were His and that they had a distinctive mission to the world, to be the ambassadors of Divine grace to the children of men. Why, even the Bible tells us that God had an interest in other people besides the Jews, in the Book of Jonah.

The Divine presence is in literature. Now, our religion has sometimes been charged with being the religion of a book. Well, it is the religion of a book, but that is not all. It is the religion of the spirit which has surcharged itself within the record and the writing and we call our Scriptures the Holy Scriptures. I take this occasion, with great delight, to avow my belief in the inspiration of the Holy Word of God. I believe in these Scriptures as the Word of God, the life of God, the love of God, the salvation of God, but after I have said this of the Holy Scriptures, I am bound to ask, in all honesty, are they the only literature that God has inspired? I am bound to ask that, in all honesty. They are inspired and are inspiring

and they have vindicated themselves down through the centuries and I, personally, believe that they need no apologetics, that the practice of them are the best apologetic they can have. They have vindicated themselves. I was talking on this subject once to a dear saint eighty years of age, who had had a vital experience of religion for many years, but who knew nothing about modern theories. I said, "We are having great debates now about the inspiration of the Bible. What have you got to say about that?" She said, "Just what do you mean by inspiration?" She wanted a definition, not so much to let her out as to let me in. I said, "It means a breathing, the inbreathing of God." She said, "Exactly. When you read it, submitting yourself to its truth, do you find it breathing God's spirit upon you and through you? Is it God's breath for you?" I said, "Yes." She said, "If it does that for you, it is inspired. If it can't do that, all the arguments you can make, would not make it so." I said, "Do you believe that all Scripture is inspired?" She said, "I do not; not for me." "What!" I said. "Why not " She said, "If it were, I would not have any favorite passages in it. But I find some parts of it surpassingly comforting. I am frank to say I read the Gospel of John a great deal more than I do Chronicles." Oh, I tell you, dear friends, the real living experience of a living God will be able to strike through all our difficulties.

Some years after my mother's death, I learned that she had been in the habit of going each day to the church sexton's house, borrowing the key to the little country church, let herself in and locking the door behind her, entering the pulpit, where she kneeled and prayed that God would keep her preacher boy true to Him and loyal to himself. I never knew this until after she was gone, but I tell you, if I had those prayers they would be bound in my Bible at the second chapter of I Samuel and nothing in this world could persuade me that they are not just as inspired as the prayer of Hannah for Samuel. For me it touches my heart a great deal closer. Hannah prayed for her boy, but not me. But God made this mother's heart and it was God's spirit that was moving it to intercede and ask that the Lord would make her boy a faithful minister of Jesus Christ. The divine imminiscience of God in religion. He is not the God of the Jews only nor simply of the Christians, but He is the light that lighteth every man coming into the world. He bends over all with compassion.

I do not advocate a leveling down process, but I do advocate a leveling up process. I would not secularize the Sabbath, but I would sanctify every day of the week until it is brought into the atmosphere of the Sabbath, so that every day will be sanctified to the glory of God. I would not break down the sacred Holy Scriptures

of our God one iota, but I would like to bring all literature up into the light of its glory and have it all inspired by the Divine Spirit of God. I would not humanize the Christ. I would worship Him as all light and good, but I would still see that in every one of my fellow men there is a potentiality which, under the right touch of the Divine Spirit will transform him into the image of the Son of God—dragging nothing down, but lifting all things up.

If our faith looks off into the horizon, do we not see the thought that God shall be all in all? In the last two verses of the Prophecy of Zechariah, the prophet has a vision. He speaks in this way, as he looks toward the future: "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD;" in that day every pot and ketle shall be as the vessels in the sanctuary, and all things be to the glory of God.

THE PRAYER OF ST. PAUL

By REV. JOHN TIMOTHY STONE, D. D.

Dr. Stone took for the thought of the morning the great prayer of St. Paul in the third chapter of Ephesians, from the 14th to the 21st verses. In substance he said:

"In this wonderful prayer we find the cause of the apostle's petition. We find the secret of his heart relationship and friendship to Christ. 'FOR THIS CAUSE I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.' Paul's prayer was inclusive. He had the catholic spirit. The 'whole family here and above' had a place in his devotion, and this was his prayer, 'That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man.' No matter what the outward life might be, the life within must be 'hidden with Christ in God,' and if thus hidden, the strength and power of His Spirit must be seen. In those olden days we read of Gideon, that 'God clothed Himself with Gideon.' Gideon was there, but 'Gideon clothed God.' Gideon was not Christ-clothed, but God was Gideon-clothed. God was within. The personality, the characteristics, the deeds were those of Gideon, but the controlling power within and back of them was God. Thus 'Christ may dwell in our hearts by faith,' not necessarily by knowledge. 'We know in part.' Faith goes beyond that. Faith believes whether it understands or not, whether it knows in fullness. Such a faith is 'rooted and grounded in love.' That which is beneath the surface is the strength of that which is above. That mighty oak stands upon the eminence, knotted and gnarled in its titanic strength. The storm has done its damage all about, but it has only toughened that trunk and strengthened those branches because it has deepened them. Thus vision results, that 'we may be able to see, or comprehend, with all saints, what is the breadth and length and depth and height.' Notice the order: breadth before length—sympathy and co-

operation before ambition and individuality. Depth and height: those great modern steel buildings are only able to go up in the air because of the foundations which are deep and sure. Many a man builds up before he builds down, hence his failure. And this leads us to 'the knowledge which is based upon the love of Christ,'—'And to know the love of Christ which passeth knowledge'—this love that 'suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, that beareth, believeth, hopeth, endureth all things, that never faileth.' This is love void of human tendencies which enables us to be 'filled with all the fullness of God.' Just what this means we do not know. To be filled with God's fullness is beyond the grasp of the human mind, but it is ours, and with it comes that wonderful benediction:

> 'Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in all the Church by Christ Jesus throughout all ages, world without end.'

Power limitless and eternal united in the glory of God through a Christian life. What a prayer! And this may be our prayer and decision if we claim and believe."

At the meeting on Sunday afternoon, Dr. Stone spoke upon the 4th chapter of Philippians, introducing his remarks by the subject of "Joy." This chapter is the chapter of joy and blessing. Paul says, "Therefore my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, rejoice in the Lord alway, and again I say, rejoice."

The joyful Christian is a relief, a comfort and strength wherever he goes. He does not rejoice in himself, he rejoices in his Lord. Hence he is not anxious. The natural advance of thought in the Apostle shows this. He continues by saying, "Be careful for nothing," but anxieties are bound to arise. Difficulties make up life, problems are on every side. A Christian without them cannot be normal. He is a misrepresentation. Yes, this is so, but the Apostle continues, "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Problems prompt prayer. Anxieties lose themselves in faith. Misunderstandings prompt supplication, but the JOY NOTE is present even then, for "with thanksgiving" we are to make known these requests. What results from this? "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Not a temporary victory over feeling. We are to be KEPT. The world needs an individual peace far more than it needs an international peace. Peace begins in the heart, and from the heart works out into the community. Not from the community to the heart. Peace within means peace without. But outward peace does not always mean inward peace. This peace of God brings a conclusion. "Finally," says Paul, "Whatsoever things are true, honest, just, pure, lovely, of good report, virtuous and praiseworthy, think on these things." High thought lofty purpose, worthy discrimination, these result from the "mind stayed on Christ." And contentment results. In the 11th verse he says, "I have learned in whatsoever state I am therewith to be content." This was not a gift, it was an ACQUIREMENT. He LEARNED to be content. This leads us to his great reserve power and resources, "I can do all things through Christ, which strengtheneth me." The one who had learned from Christ the words, "Without me ye can do nothing" had learned that with Christ he could do all things. And His infinite resources belonged to the Philippians and they belong to us, for as he closes this epistle he says, "My God shall supply all your need, according to His riches in glory in Christ Jesus." Is it not worth our while to make the joy of the Lord our strength as well?

At the 11 o'clock service on Monday morning in the Auditorium, Aug. 20th, Dr. Stone gave an exposition of the character, life and work of Philip the Evangelist, as recorded in the 6th and 8th chapters of Acts. He referred to the three-fold requisite character of the deacons. "They were to be men of honest report, full of the Holy Ghost and wisdom." Consistency, piety and common-sense are all required in God's chosen servants. A man who is pious and sensible, who lacks consistency, fails. A consistent man who is sensible, who lacks piety, will also fail. And very many who are consistent and pious fail because they lack common sense. The added gift of faith was emphasized in the character of Stephen and Philip and the other deacons. The address touched upon the devotion, obedience and success of Philip, and, after carefully following the spiritual lessons of the story, the speaker closed by calling direct attention to the need of individual dependence upon God. Many are converted to Christ who depend upon Christian leaders to help them in the exercise of their Christian character.

But in the closing verses of this chapter we find a different condition in the work of Philip. Philip was "caught away from the Ethiopian eunuch," but this recent convert "went on his way rejoicing." He could stand on HIS OWN FEET, for he had Christ.

We do not hear of Philip again for 25 years, when Paul found him in Caesarea, as recorded in the 21st chapter. But those 25 years of unrecorded service had been the quiet expression of a Godly life. The test of our Christian faith is not with the multitude, but in the quiet place. Not here among God's people studying divine truth, but in the homes and fields to which we go in doing God's work, perchance in desert places.

On Tuesday morning Dr. Stone addressed the ministers at the Inn, taking up "The Methods of Reaching Men," outlining somewhat the policy followed among some of the men of his Church in reaching others. After presenting this matter the Conference was open to questions and general discussion, and the hour was most profitable to all who attended.

Dr. Stone's closing address was given Tuesday afternoon at 3 o'clock under the auspices of the Young Men's Conference, on the subject of "The Young Man and His Bible." The speaker stated that without a knowledge of the Word of God a young man was not educated, showing how history, art, literature and science are related to the Word of God. He referred to that for which the Bible stands to do. Translated into over 500 languages, 150 of which gained their very language from the translators. He referred to the possibility of mastering the book by faithful study. To its indestructible influence.

The speaker gave the remainder of the address in various suggestions from scripture, as to what we were to do with the Word of God. To study it, to delight in it, to meditate upon it, gain its quiet power, its controlling peace, value its promises from a covenant-keeping God, estimate its character-building. He quoted the following poem as suggestive of the inadequacy of destructive position:

I stood one day beside the Blacksmith's door,
And heard the anvil ring the vesper chime,
Then looking in, I saw upon the floor,
Old hammers, worn with beating, years of time.

"How many anvils have you had?" said I,
"To wear and batter all these hammers so?"
"Just one," he said. Then said, with twinkling eye,
"The anvil wears the hammers out, you know!"

And so, methought, the anvil of God's Word

For ages skeptic blows have beat upon,
And though the noise of falling blows was heard,
The Anvil is unharmed, the hammers gone.

He closed his address by referring to the Word of God as the textbook of the Holy Spirit, Who is our teacher and guide.

CHRIST'S VIEW OF LIFE

By DR. S. C. HORNE

Will you allow me to speak to you again tonight in continuation of the subject about which I was speaking yesterday morning—Christ's view of life? Christ's answer to the eternal question of mankind, "What must I do to inherit eternal life?" The words that I am going to take for the words of my text are Christ's own words, His own reply, His own answer. You will find them in the 3rd verse of the 17th chapter of the Gospel of St. John—"This is life eternal"—life which is life indeed—"to know Thee, the only true God, and Jesus Christ whom Thou hast sent." This is life.

Some years ago now, in my own country, a number of ministers were sitting around a table, examining candidates for the ministry. One after the other of the candidates for the ministry was asked the question that some of us have so often listened to: "Why is it that you have been led to offer yourself for the ministry of Jesus Christ?" And one after the other had given the somewhat conventional reply which we get a little weary of, and the turn of one of the young men came of whom it was recorded that he had turned his back upon a brilliant business career in order to volunteer for the ministry of the Christian church. And one member of the committee, leaning forward in some astonishment, said to him: "Tell us what induced you to give up your business prospects in order to volunteer for the work of a minister of Jesus Christ?" And no one who heard his answer will ever forget it. He swept around on his chair; he looked the minister in the face and said without a single moment's hesitation: "Because all the other ambitions of my life went down before the revelation of life in Christ." I think it was a magnificent reply. And yet, how many people are there in the Christian church today who ever care to inquire what Jesus Christ meant by life? He meant something different from what the world

means by it. On His lips the word was a different word and had different and deeper meanings.

Remember, this is the earliest quest in the history of humanity, the quest for life. The chemist, in the olden days, sought it by the crucible and by the alembic. Today, the people are trying to investigate the question, What is life? Every biologist, every scientist, every physiologist, wants the answer to the question. Every socialist of today wants the answer to the question. What is the true life of society? And the One who knew, the One who said He knew, the One who lived as if he knew, came into the world with His answer, "Come unto me." He said, "Why don't you come to me that you might get life?"

It's the easiest indictment of the world today that it has lost its soul. Everybody tells me the same story. The artist tells me that art has lost its soul. I hear the same complaint from the world of music and the world of literature, the world of science, the world of politics, most of all; the world of industry. There never was such an active world, never such a restless world, never so much agitation and so much movement and never so little soul. "The words that I speak unto you," said Jesus, "they are soul and they are life." He came to a dead world. He found religion dead; he found morality dead; he found politics dead. He found everything in a state of rottenness and corruption, and He stood there in the center of the world and said. "The words that I speak unto you are soul and life. I am going to put a new soul into the world, to make it see anew, to make it love again, to bring in my day a brotherhood peace, human happiness, the betterment of mankind. 'I have come into the world to do this." And that young fellow before that committee had felt the power of Christ's words, and all that money could do to hold him by its chains to the counter or to the desk, had failed, and all the other ambitions of his life went down before the revelation of life in Christ.

I never knew an age like the present for the quest for life. But I say again, what little care we take to understand it. What was the teaching of Christ about it? I suppose it is true that every great teacher we have, who gets a problem like this, begins with the negative and then ends with the positive, and Jesus Christ did the same. He began by telling people what life was not. The false standards of life had to go if they were to find the true. I am going to speak about this great saying, "A man's life consisteth not in the abundance of the things that he possesseth." Well, that's a little bit to go on with. How all of the world's life stands condemned in the presence of that saying. Not the abundance of the things that

he possesses. How is it today with your generation? Tens of millions are trying to find life in its external, in the multiplicity of its externals, in the maximum of its externals. Wealth today burdening itself with externals of living, mistaking it for life; multiplying its motor cars and its conservatories and its yachts and its palaces, adding land to land and field to field, and thinking that this is life.

"Ah!" says some one, "I know you parsons. You always talk like that. You know ministers are not indifferent to these things." I am not defending my own class. I am not addressing a single word to anyone here that I am not addressing to myself. I am here to say this and to mean every word of it: You can not bring that accusation against Christ. Christ Jesus was what? What you have been singing about—a landless man, a penniless man, a man who had deliberately, as it were, stripped himself of all that the world valued—a peasant of Galilee—standing forth to speak the truth eternal that dwelt in Him as the veritable Word of God.

The manger was his infant bed;
His home a mountain cave;
He had not where to lay His head;
He borrowed e'en His grave.

That was Jesus of Nazareth. And yet all the world, in all its sects and all its parties, is agreed about one thing; that that was the richest, fullest, wealthiest, noblest and most splendid life that the world has ever known. "Not in the abundance of the things that he possesses."

I wonder whether I might intrude (I do it with great diffidence and delicacy) with one single personal experience that always produced a very deep impression on my mind. I had been playing golf with a well-known gentleman in London, a man of great influence and position. We were comparative strangers—indeed, we were absolutely strangers when the game began—and the following Sunday evening, just before my service, a messenger came to me to tell me that this man with whom I had been playing golf a few days before, was sick and that the doctor had told him that the operation to be performed might very easily prove fatal and he wanted to see me, the only parson he had ever met for years, and he had met him at a golf game. And I went and I shall never forget it as long as I live. As soon as my service was over, I went there and I kneeled down by that man's bedside and he simply put his arms around my neck and poured into my ear the story of his life. He said: "Mr. Horne, I have been through all of it. There's nothing that I have not tasted and known in London. All that society can give me; all

that the world of fame and notoriety can give me;" and I knew that was true. He said: "I have had it all, and yet I never had realized until tonight that it's all nothing," and then gripping me until I could hardly bear his embrace, he said: "Believe me, there is nothing but love, nothing but love." I have never forgotten it. I could never forget it. That man at last had seen what Jesus came to teach. The meaning, the reality, the power of life. Having tried every other sensation, he had to come back to the knowledge of the Christ. Sensation, stimulant, fleeing from one thing to another, is characteristic, I take it, of your modern civilization, as it is of our older civilization at home. While we are sitting here tonight, there must be hundreds of thousands of people flitting around the saloons of America, trying by means of some stimulant to get for the moment and for the hour the sensation of life. Men and women flying to the drugstore in order that they may, if possible, destroy an old memory, escape the burden of their remorse, and taste once again what they think of and speak of as life. And yet they know, or they must know, that tomorrow the reaction will come and they will be plunged in deeper depths than ever. Stimulant! What is all the craving for pleasure today but a craving for some new stimulant, for life?

I don't know how it is here with you, but I do say it deliberately, to the best of my knowledge, in England, I believe there is nothing of which people are so sick and tired as their amusements. Not very long ago, a prominent public entertainer in England was arrested at a meeting of this kind and made to review his life, to see it through the eyes of Christ. What happened? He flung up his role of public entertainer with absolute disgust. When some one suggested to him that instead of entertaining people with the light and trivial amusements which he had heretofore done, that he still continue in the same work and try to win some to his view of life by different kind of entertainments. He repudiated the suggestion with disgust. He said, "No; I have tasted the real things and I will not go back to that sort of thing now."

People are sick and tired of their amusements. They have tried it and they know that this thing is not life. It is not life.

Can we read the Master's words a little further and make them true? This is life, to know. Knowledge is life? No. That's one of the tenets of your modern gospels. That's the sort of thing that produces your pedant, the man who converts himself into an encyclopedia. I want to say right here and mean it as I say it, that the miser may deal in the ordinary riches of this world or the miser may deal in knowledge and information and information and instruc-

tion, but riches do not become wealth until they are used disinterestedly for the good and for the service of mankind, and the man who selfishly stocks up his brain, takes in his knowledge for his own selfish ends and purposes, that he may be a little cleverer than the man next door and get the better of the man across the street, that man is just as foolish in reality as the man who lives for the gain and for the greed and for the grasping of gold. Both are misers in the sight of God.

This is life, to know? Oh, no, no. I have known men in London who have said: "We are going out to see life." No, no, not life. They have gone to Paris to see what they are pleased to call life; to explore the sewers of Paris; to see things they would be ashamed for anyone to know that they had seen; to do all the things they would be ashamed of with their wife and children around about them. They go to Paris to see life and it seems as if there was no one with courage enough to tell them it is not life they have seen, but death, and that if they do not know the difference, it is because their eyes never have been opened to know the sin and corruption of that which they see. This is life, to know. Jesus is leading us on to His great constructive belief and He says, "This is life which is life indeed—this is life eternal—to know Thee, the only true God, and Jesus Christ whom God hath sent."

I want to put the stress of this argument upon other people's shoulders. I want to say this, that everyone who has ever tried to answer this question deeply and firmly has had to answer it in the same way as Christ, and that no matter what their standpoint may be, they may call themselves Christians or they may plume themselves on their agnosticism, but when they come to face this question, they have got to answer it in the same way as Christ. That's why I am going to use the three illustrations with which I am going to trouble you. I am going to take three very different types of men who, through the vehicle of literature, have pressed this problem upon their kind and have answered it in the way Jesus Christ answered it for every age and every people.

At the time when Dr. Charles Sheldon wrote his book which we all read in England, entitled "In His Steps," he wrote another book which I have always, personally, thought was even more valuable and more thought-provoking than "In His Steps." It was a very simple story—"Robert Hardy's Seven Days." It was the story of a rich man, of a class that we know so well in England, as you know them here, who tried to live in two worlds and keep one foot in the church and one foot out of it. He attended service once on the Sabbath day. That was all the religion that his week contained.

His boys began to drift away from him, seeing the hypocrisy of the man, and to be found in the undesirable saloon. His girls became giddy, flirting, drifting away into society of the worst kind. Down at the works, everything was wrong. All his relations with his employes were wrong. Religion never touched, never humanized his place of business. He was just as hard and callous and cruel as a man could be and, according to that story, one Sunday afternoon, he fell asleep, and in his sleep he dreamed and looked into the face of eternity and it was revealed to this man that he had only seven days to live—seven days in which to put things right—seven days in which to recover his hold upon his boys; to win his girls to higher conceptions of life; to put things right with the workmen in his works. Seven days in which to live. One sight of God had showed him that the life he was living was not life at all. One thought of God had thrown that light upon his life in which it was revealed exactly for what it was. This is life, to know God. I do not carry on the story. You remember it perfectly well and you remember how deftly Dr. Sheldon worked out that problem and how the testimony of that simple narrative was to that effect, that a man never thinks what a life he is living until he sees God, and the sight of God is a new vision of life. Well, now, he is a Christian pastor.

Let me take as my second illustration the writings of one of the cleverest young agnostics of today—one read by an immense public—Mr. H. G. Wells, and let me ask you to remember that this work from his standpoint, facing this problem, answers it exactly in the same terms. I don't know to what extent I can presume that those who are listening to me have read Mr. Wells' allegory entitled "The Wonderful Visitor." It is the story, as some of you will remember, of an angel who, in some way or other, got outside the realm of heaven and drifted down into this world. A vicar was out shooting and he thought this angel was a new kind of bird and so, being an entomologist and having made up his mind he would obtain this specimen for his museum, he fired at the angel, hit it in the wing, brought it tumbling down to the ground and then suddenly discovered it was an angel. He was bewildered. He had been preaching about angels, but what on earth or in heaven was to be done with this one? He now began to devise some way to take care of this heavenly visitor who, mind you, until this time had always lived with the pure and the holy. You have to remember it is a being that has seen the face of God and lived in a divine order and known the divine. Well, this being has to be introduced into modern

society, the society of today, the society of the English village, with all its silly, stupid standards of life, its absurd conventional duties and petty gossip. He has got to take this heavenly visitor into the midst of this society. He had to explain to the angel that there are certain people he may know and other people he mustn't know. He has to explain to the angel that those he knows and may know are the people of social standing and the people that he mustn't know are the domestic servants. But it happens there is a simple domestic servant in the vicar's house who is the only person in the village interested in the things in which the angel is interested. The only person who can talk to him about the things that matter is that servant girl; and the 'squire and the 'squire's wife and the vicar's wife and all the big people of the village have nothing in common with this heavenly visitor and the vicar saw, in the light of this visitation, that this miserable life that they are living is not life at all. To know is to know that our society is shot through and through with its hypocrisies and its rottenness.

This is life, to know God, and your agnostic writing it knows the truth all the while, that there is only one explanation of the true life and that is the knowledge of the eternal.

One third illustration of my text is drawn from a far grander realm of literature than either of the other two. I always think of it as one of the greatest poems of the 19th century—the poem written by that great soul, Robert Browning—a poem known to very many here better than I know it. It is the poem that tells of an Arab physician who visited the land of Palestine shortly after the death of Christ and there met Lazareth, whom Jesus had raised from the dead and, being a physician, of course he was told about this man who told the strange story that he had been raised from the dead and, of course, to a physician, it presented no difficulties at all. It was a very interesting case. He entered it on his note book—a case of catalepsy—a man who fell into a trance and remained in a trance for certain days and then became conscious and said the strange thing that in his dream he believed he died and that he passed into eternity and saw the face of God—a very interesting illusion which, from the medical point of view, was easily explained. But one thing the physician admits he could not explain. How this man took up his life again—the way he was living. He had never seen a man live like this. Never seen anyone before who looked upon the world with these eyes. The things that mattered to him and the things that didn't matter were an absolute perplexity to the physician. "Why," he said, "his feet and hands stay here—his mind lives there." They told him that all Rome was on the way to blot

out him and his crazy tale and everything else. He didn't mind. Empires come and empires go, dynasties arise and dynasties fail. God can work as well through one instrument as through another. What does it matter? But he saw a little child in the market-place fall into a temper and do a deed of wrong and his eyes filled with tears and the man who could not be moved by the tale of Rome advancing is overwhelmed with shame and sorrow for a little child's sin. Why? Because he had seen God. And this is life, to know the only true God and Jesus Christ whom God hath sent.

Some of you here tonight may say to me, "Tell us, do you think it would make all the difference to us if we knew God, if we knew Jesus Christ—would it make all the difference to us? Should we feel that for the first time we had begun to live? Should we feel for the first time that life was a grave business and it was worth while to be alive—that we had within us indeed the spirit that is eternal?" My brethren, it is a very difficult thing to do, but this is where one can at least give his own personal testimony and with all my heart and soul, I say it would—it would make that difference to you. It will make that difference to all and if I have not utterly wearied you out, I will give one more illustration (unless I happen to think of another). (Applause.)

Living in England years ago was a young man, he was a statesman, who has remained until today, and, I think, will always remain a good deal of a riddle and an enigma to the people over whom he ruled. He was a man who was compared to the Sphinx in British politics. He was a Jew. He was a great statesman and he rose to fill the highest position in our country; but when he was a boy, or a little more than a boy, he wrote one book, into which he threw, as I have always believed, all the religious confession that he ever made to the world. It was after the family had become Christian, Benjamin Disraeli wrote a book called "Constance Fleming." It was the story of a young man who was brought up in ignorance of his father. His father, he was taught, was a great statesman, too much occupied with great affairs of state to pay much attention to a young boy like him and the lad grew up to youth in absolute ignorance of his father. One day, a messenger came to Constance Fleming, to tell him that his father wanted to see him and he was taken by this messenger to the great building within which his father sat, deciding great affairs of state, dealing in those big problems that relate nation to nation. Benjamin Disraeli tells how the young man's foot was on the threshold and he was overwhelmed with fear, how his limbs trembled beneath him as he crossed the threshold into his father's room and how, looking towards his father, he wondered what sort of a reception he would receive, and his father swung

around upon his chair and ran to the boy and gathered him up into his arms and told him he was his son and he was proud of him and that he wanted him to love him and that he loved him and that all these big things he had to do were nothing to him in comparison to the love he had for his own boy. Then he tells how the boy went out of the room, holding his head erect, feeling his heart beat high. Why, he had found his father, and such a father! He was the son of this father and now he knew it. He was a thousand times the man he had been. And I remember, and you remember, the days when they used to talk to us little ones in the schools about the great God who held all those mysterious worlds in His hands and looked after them, and sometimes I wished the teacher would stop. I could not believe that a God who had all those worlds to look after, could really be a God who could spare any thought for me. But one day there came into our lives One like unto the Son of Man, and He said to us, "Come, come with me. I will take you to your Father." And we went with Him and we knelt down with Him and how it happened, we don't quite know, but as we knelt, we felt the great arms around about us and the voice that no one can imitate, spoke to us in our hearts and said, "Thou art my son and all my interest in all these worlds is nothing to the love I bear for you." And ever since, we have been walking with our heads held up and our hearts beating high because we are the sons of God. For this is life, to know God and Jesus Christ whom God hath sent.

"I heard the voice of Jesus say,
Behold, I freely give,
The living water, thirsty one,
Stoop down and drink and live.
I came to Jesus and I drank
Of that life-giving stream,
My thirst was quenched,
My soul revived,
And now I live in Him."

THE CHRISTIAN HOME

By GEORGE R. STUART

Genesis 18:19: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

About seven years ago I preached this sermon at Winona. The first time I ever preached it was in the presence of a preacher who is now a bishop, about twenty years ago, and he said: "Stuart, when your children grow up you'll have to quit preaching that sermon." But I'm still preaching it about every seven years. It has been printed again and again, but I give it to you in the original.

I shall throw myself upon the sympathy and prayer of this great audience tonight as I invite your attention to a subject that ought to engage the thought of every character present. If you are a father or a mother, a son or a daughter, the subject of this hour ought to secure your thoughtful attention. I shall go with you tonight to THE DEAREST AND MOST SACRED SPOT ON EARTH to you and me—a spot around which cluster the sweetest associations and the most precious memories. I shall speak tonight of home. The longer I live, the more I visit from home to home, the more I see of the sorrows and cares, the successes and failures of this life, the more I am impressed that the home problem is the greatest problem of our civilization. The homes of our country are so many streams pouring themselves into the great current of moral, social and political life. If the home life is pure, all is pure. The home is the center of everything.

From the proper or improper settlement of the home question comes more of joy or sorrow, more of weal or woe, than from all other questions combined. Build your palaces, amass your great fortunes, pile up your luxuries all about you, provide for the satisfaction of every desire; but as you sit amid these luxuries and wait for the staggering steps of a drunken son, or contemplate the down-

ward step of a wayward daughter, happiness flies out of your heart and your home. There is nothing that can render happy the parents of godless and wayward children. Around the home circle of the cottage or the palace are greater possibilities of joy or sorrow than in all the rest of the world. Not only does the happiness of the world center in the home, but the moral, social and civil life of the world emanates from the home. Every drunkard, every gambler, every debauchee, every lost character once sat in mother's lap and learned the mother tongue and mother thought and mother action—the mother life. The downfall of every character can be traced to some defect in the home life. If God Almighty has fixed it up so we cannot take our children to heaven with us, he has put us in a horrible condition. The prettiest picture earth furnishes is a whole family on the way to heaven; the most horrible picture is a whole family on the way to hell. I believe in the truth of the proverb of this book: "Train up a child in the way he should go, and when he is old he will not depart from it." A child properly trained up to the proper point will not go astray. The normal way to get rid of drunkards is to quit raising them; the normal way to get rid of liars, thieves and debauchees is to quit raising them. Every man steps from the home door into the social, moral and the civil world. What he is upon the home step he will be in the field of life. When Mr. Gladstone and Mr. Talmage were talking over the great international questions, Mr. Gladstone flashed his intelligent eye upon the great preacher and said: "There is but one question. Settle that right, and you settle all others. That question is Christianity." I stand in my place tonight to say that if you settle Christianity right in the home it settles all questions everywhere. National life never rises above the home life and never sinks below it.

When the Lacedaemonian desired Lycurgus to establish a democracy in the state, he replied: "Go you, friend, and make the experiment first in your own house." Napoleon, being asked, "What is the greatest want of the French people?" said. "Mothers." Church life cannot rise higher than home life. I have no faith in the woman that talks of heaven at church, and makes a hell of her home. If I were investigating a woman's piety, I would rather take the evidence of the cook than of the preacher. The talk of a clean heart at the Church is discounted when no soap is used at home. The talk of a perfect Christian life is discounted by the absence of buttons and big patches on the clothes of unkempt children at home. Some men talk in the Church like angels and talk to their families like demons. Church religion never goes above home religion. You cannot shout higher than you live. Home is the head fountain. When water rises up above its fountain it has to be forced with an air pump. When

I hear people talking at Church higher than they live at home, I know the talk is pumped up. People who do not quarrel at home rarely quarrel with their neighbors. As we live in the home world, so we live in all worlds, whatever our professions are.

Henry Grady, the brilliant Georgia orator, so short-lived, to the regret of this great republic, tells us where he found the home of his country. As he stood in Washington and looked upon the capitol for the first time tears came to his eyes, and he said to himself: "Here is the home of my nation. That building is the official home of the greatest nation God's eye ever saw." A few weeks later, after spending the night in an old-fashioned country home, where the noble Christian father read from the old-fashioned Bible and knelt with his children around the family altar; and after having associated for a day and night with the manly Christian man and the noble Christian woman in this old-fashioned Christian home, he said: "I was mistaken in Washington; that pile of marble, magnificent as it is, is not the home of my country, but here in these country homes are reared the men and women of my country." These homes give us our men and women. Brick and marble do not make a country; men and women make a country. When God himself would start a nation He made the home life the deciding question, and selected Abraham as the foundation on the ground set forth in my text. Because God knew him, that he would command his children and his household after him, and that God would therefore be able "to bring upon Abraham that which he had spoken of him."

God's ideal nation starts with the home, with the father of the home "walking in the way of the Lord to do justice and judgment," and his children and his household following after him.

The two central ideas of the home life expressed in this text are the fundamental ideas of a Successful Home and National Life.

Home authority and home example is expressed in the words, "He will command his children and his household after him." The ten years I spent as a school teacher, where from the log school house in the mountains to the boarding college of the towns, I met every class and condition of children—where, as the old gladiator said, "I met upon the arena every shape of man or beast"—I learned the great truth of this text, that home authority and home example settle the great question of life and character. The years spent as a Methodist preacher, visiting from house to house, and the years spent in traveling over this great country of ours, have only furnished illustrations on every hand in proof of the fact that neither the law nor the gospel can make a Christian nation without the help of home authority and home example. Anarchy is not born in the

Haymarket of Chicago; outlawism is not born in street mobs. The question of obedience to law is settled in childhood. The child who does not obey his father and mother will obey neither social, civil, nor divine laws. When God said, "Children, obey your parents," He told the world where obedience originates.

The most dangerous sign of the times is the neglect of home life and the growing disrespect of children for parents. Themistocles once said: "My little child rules all Greece." When asked what he meant, he replied: "The little child rules its mother, the mother rules me, I rule Athens, and Athens rules all Greece." That old Grecian family has many representatives in this country.

A little six-year-old boy can scream and stamp and boss a household, postpone a trip, change a programme, and bring father and mother to his terms. I was in a home sometime ago where a father asked a little six-year-old child to shut the door. She replied: "I won't do it." He said: "Poor papa will have to shut it himself." She replied: "I don't care; I won't." And I saw poor papa get up and shut the door. Having been an old school-teacher, I wanted to borrow that child for about fifteen minutes; but upon mature reflection I decided that her father was the fellow that needed lending. No man can bring a greater curse upon law and order and a good civilization than to turn such creatures out into the world. Uncontrolled at six, and outlaws at twenty. A lady once heard me tell this incident. Her little boy was present. She asked him on their return if he had heard the incident. He replied: "Yes, mamma." She asked him what the little girl needed, supposing that he would answer, "A whipping;" but the little philosopher replied, "She needed a daddy." The need of the world today, in the vernacular of that child, is some first-class daddies and mammies. Many of our boys are like the fellow who came down the river to Knoxville on a log raft with his father, and when asked where he was "brought up," replied: "I wa'n't brought up at all. I just come down on the raft with dad." Many boys have never been properly brought up; they just drifted along with a careless father.

The learning of the academy, the college, the university, may fade from the mind, but the simple lessons of home defy years, and live on. The words of a mother make deeper impressions than any other words that touch our plastic childhood. The mother of Walter Scott was well educated and a great lover of poetry and painting. The mother of Byron was proud and ill-tempered and violent. The mother of Napoleon Bonaparte was full of ambition and energy. The mother of Lord Bacon was a woman of superior mind and deep piety. The mother of Nero was a murderess. The mother of Washington

was a pure and good woman. The mother of Patrick Henry was eloquent in speech. The mother of John and Charles Wesley was intelligent and pious and full of executive ability. The mother of Doddridge taught him Scripture history from the Dutch tiles on the fireplace, on which there were pictures of subjects taken from the Bible.

When the devil robs a boy the last thing he takes are the early impressions made by his father and mother.

I talked with a trainer of the finest lot of educated dogs that ever went through this country. I asked him to give me two or three rules for training dogs. He replied: "First, I get the dog when he is a pup. I get full control of the pup, and then everything is easy. I have him to do over and over the part he is to perform in public until it becomes a habit." As I walked away I said: "God gives us our children when they are little. He has made them to look like us, talk like us, and to imitate us naturally in all we do and say." What an opportunity! And if we were only as wise as the dog trainer, and would get complete control of the child, and have him to perform over and over the part he is to play upon the stage of human life, we should find the truth of the proverb, "Train up a child in the way he should go, and when he is old he will not depart from it."

A lady who had raised seven noble Christian sons, with not a black sheep in the fold, was asked by an old friend of mine how she did it. She replied: "I did it with prayer and hickory." Two better instruments were never used. I do not mean to encourage the brutal punishment of children, but when solid piety and wholesome authority go hand in hand obedient and pious children follow. Example and authority go together. God knew that Abraham would command his children after him.

After delivering this sermon in the state of Virginia on one occasion, a gentleman came to me, gripped my hand, and said, with tears in his eyes: "Don't fail, wherever you go, to impress upon the people that old woman's prayer-and-hickory method." He said: "I was the indulgent father of an only son. I was sitting by my fire one night after my boy had been sent home for insubordination to college authority for the second time. Wife said: 'Why don't you come to bed?' I replied. 'I cannot sleep.' 'Why?' said she. I said: 'I am thinking about our boy.' She replied: 'It is your fault; you have never controlled him, and how could you expect others to do so?' The words were like a dagger in my heart, but I knew they were true. I sank down on my knees by the chair and said: 'O God, if you will forgive the past, I will control that boy in the fu-

ture.' I slept but little that night. The next morning, after breakfast, I said to the boy: 'Come and go with me.' He was fifteen years of age. We walked out into a woodland near the house. I cut a good switch and rehearsed to the boy his course of disobedience, and explained to him my own mistakes, and told him that I had brought him out there to correct him for his disobedience. I told him to take off his coat. He replied: 'I won't do it.' I looked him in the face and said: 'My boy, I am your father; you are my son. I promised God Almighty last night on my knees that I would control you, and I will whip you here this morning, or you or I will die in this woodland. Take off your coat, sir!' He saw in my eye for the first time in his life the spirit of authority. He drew his coat in a moment, and I gave him a whipping, at the conclusion of which I said, 'Now kneel down with me;' and we knelt there together, and I told God of my own neglect and of my boy's wayward conduct, and promised God in the hearing of my boy to be faithful to my duty the remainder of my life, and prayed God's blessing on my wayward child. When we arose from our knees he put his arm around my neck and his head on my bosom. We wept together for a long time. Then he looked up and said: 'Father, I will never give you any more trouble.' And from that day to this I have never had a care about him; he has been the most obedient son a father ever had. He is married now, is a steward in the Methodist Church and no truer, nobler Christian man walks the earth than my precious son."

How many a wayward boy all over this country might be saved by the proper combination of wholesome authority and a Godly example! Our children are turned out on the streets of the cities, and God only knows where they go and what they do. The boys and girls in this country are like Tennessee oats in dry weather—they "head" too soon. Girls are women at thirteen, and boys are men at fifteen.

Passing down the streets of Chattanooga, I saw an old cow trotting along at the rear of a wagon. She was not tied, but everywhere the wagon went the nose of the old cow was close to the hind gate. She paid no attention to carriage or wagon or street car. She followed the wagon, and I could not understand it. I waited until the wagon approached me, and ascertained the secret. A little calf was in a box up in that wagon. She was determined to see what became of her calf. I pointed it out to a friend, and then called his attention to three little boys standing in the door of a saloon across the street, and said: "I do not know where the mother of those boys is, but that old cow is a more faithful mother than the mother of those three boys. The old cow is determined to know where her calf goes, but the mother of those boys doesn't care where they go."

I never see a hen gather her little ones under her wings as a hawk flies over the yard but I wish while our moral atmosphere is literally full of the hawks of hell that our mothers and fathers would keep their children close under the parental wing, and shield them from temptations of the evil one.

Mrs. Wesley, who gave to the world such a noble family, the lives of whom will bless the world for generations to come, heeded the command of God in the rearing of her nineteen children. Her first step, she says, was to get complete control of the child. How this is done I cannot tell you. I wish I could give an unerring rule, but the rule differs with the disposition of the child. One thing is true: authority is necessary. Take the child and the problem to God, but as you love your child and fear your God, secure its obedience to your authority.

A poor young man who stood before the judge to be sentenced to death, when the judge asked him if he had anything to say why the sentence of death should not be passed upon him, bowed his head and said: "O, if I'd had a mother." Many a boy who has gone into a life of reckless folly, without the restraints of home, can stand up in his debauch tonight, and say, "O, if I'd had a mother! O, if I'd had a mother!" Some boys can say like the tramp, when asked how long he had been an orphan, said: "I was born an orphan." I am profoundly thankful above all things for the fact that I have a good mother—a mother who, when she said, "George, you shall not," I did not. If I did, then she did. I owe all that I am, morally and religiously, to the authority of a good mother. I also owe my life to that authority. I give this little history, which is sacred to me. A few years ago I and three other young men planned a trip to Europe. We had read and talked and planned for months. A few months before we were ready to start I mentioned the trip to my mother, who, since my father's death, has made her home with me —and it has been my sweetest pleasure to give her the sunniest and best room in my home. When I mentioned the trip she said: "George, I am getting old; you are my only stay; I am afraid of the ocean; I cannot let you go while I live. Wait till I am gone, and then you can go to Europe." I thought it was a mere kind of sentiment with mother, and that I would get all things ready for the trip, and that in the kindness of her heart she would yield her consent. I had made arrangements, temporarily, as some of you possibly have done permanently, to have my father-in-law take care of my wife and children, and all things were ready for the trip. A short while before we were ready to start I stated in the presence of my mother: "Well, we are off soon for Europe." She looked up and said: "What is that, George?" I said: "We have everything ready,

the trip is all organized, and we start for Europe soon." Straightening up in her chair, she looked me straight in the face and said: "George, I told you once I did not want you to go. I have thought over this trip and prayed over it, and I cannot give my consent for you to go; and now I tell you so that you will understand it: You shall not go." I said. "Mother, do not put it that way." I tried to argue the question, saying: "It is one of the sweetest hopes of my life that you are crushing." She said: "George, I have prayed over it; my mind is made up. We will not discuss it; you shall not go, and that settles it." And when she said that I knew it did settle it, and surrendered what to me was one of the most pleasant hopes of my life. I hunted up my companions, and said: "I'm not in it." They excitedly exclaimed: "What's the matter?" I said: "Mother won't let me go." They said. "Are you not twenty-one, married and got children, and yet tied to your mother's apron strings?" I said: "I would not cross the old Atlantic against my mother's wishes for a million dollars."

A few days later I got a letter from Brother Jones, asking me to accompany him on a trip to Canada. The following week we were plowing across Lake Ontario. It was a bright day. Brother Jones, wife, and I were sitting on the deck of the vessel, and as she plowed the blue waters I said: "This is glorious; how I wish it were on the Atlantic, and I were headed for Europe. I shall always feel that mother was a little harsh in breaking up my European trip." Brother Jones said, "Well, old boy, the whales might have gotten you in the Atlantic;" and we dropped the subject. On our return we were going in to the supper table at Buffalo, N. Y. Brother Jones bought the New York World. Just as we reached the dining-room door he said: "George, there has been a terrible railroad wreck at Thaxton, Va. My! what a list of the killed!" Looking at the list, I saw "Cleveland, Tenn." I snatched the paper from his hand and read, while my blood ran cold: "John M. Hardwick, Cleveland, Tenn., killed and burned; William Marshall, Cleveland, Tenn., killed and burned; Willie Steed, Cleveland, Tenn., killed and burned." I threw up my hands and said. "Oh, Sam, the next name would have been 'George R. Stuart, Cleveland, Tenn., killed and burned,' but for the authority of my precious mother!" I ran out to a bulletin board, found when the first train toward home was due. We turned from our journey and came immediately home. I found my little town gathered about the streets, and sadness resting like a cloud upon the whole town. As I walked up the street the mother of one of the boys, in whose home I had boarded in other days (she was almost as a mother to me), ran out on the streets and said: "O, George, if I only had the body of my precious boy!" When I reached

the gate I saw my mother come running; she threw her arms around me and said: "Thank God! my boy is safe." And I said: "Mother, I never missed it when I took your advice. I am sure I shall take it from this to the grave." I found I had never learned what God meant when He said: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Home authority has saved life and it has saved character and saved thousands of souls; for the lack of it the world is going to rot.

But home authority is worth little without home example. It is the nature of the child to follow. Did you ever start across the room, mother, and hear a thud on the floor, and look around to find that little Mary had caught your dress and attempted to follow you, and you had jerked her sprawling on the floor? Father, did you never, on reaching the gate on your departure from home, find little John at your heels, and as you closed the gate before him he looked up piteously and cried: "Papa, let me go wid 'oo." The children go with us—they follow us. How beautiful the sight to see father and mother walking in the ways of righteousness, followed by the large household of God! How horrible the sight to see the wicked father and mother start off to hell, and every little child following! How horrible to see them lead one at a time into that awful abyss, and there each recognize the other, and the parents realize that they led them there! Stop, my brother! Stop, my sister! Do not go farther in that direction with those precious little ones following you. They look into your faces and ask the way. They see your tracks and follow.

Sometime ago I heard a roar of laughter in the hall of my own home. I walked out of my study, and found the household laughing immoderately at my little boy, who was coming down the stairs dressed in a full suit of my clothing. He had tied a string around the buttons of my pants, and pulled the waistband close up under his arms, and rolled the pants up at the bottom. The vest reached to his knees, the long coat dragged the floor, the big hat almost hid his head, and his feet were lost in my number nine shoes. How funny it seemed to the family! As I looked I saw the serious side, and said: "Wife, that is not a laughable picture to me. It has in it a lesson as touching as the great realities of life. That sight teaches me that the little boy wants to be like his father—wants to wear his father's shoes and walk as his father; dress in his father's clothes and be as his father. God help me go right!" I sent that boy, by the servant, to the gallery that morning and had his picture taken. That little picture is kept in my writing desk drawer, and every time I open that drawer that little picture talks to me, and

says: "Look out, papa; I'm following you." Every father who hears my voice tonight should not forget that there are scenes in your homes that talk to you every day and cry out to you as piteously as life and death: "Look out, papa; look out, mamma; I'm coming after you." Don't go wrong; don't lead little feet astray.

A father coming into his home sometime ago heard his little boy and little girl quarreling as if they were going to fight. He said: "Why, children, why are you quarreling so with each other?" The little boy smilingly replied: "Why, papa, we are not quarreling in earnest; we are just playing papa and mamma." Those little fellows had heard something. If we watch our little fellows, we will see them playing papa and mamma in more ways than one.

A Baptist minister told me of a little boy whom he had found in his rounds of pastoral visiting with his hair clipped close from the top of his head, presenting a most comical picture, which called for the following explanation by his mother: "This little fellow got hold of my scissors yesterday and the first thing I knew he had clipped the hair off the top of his head, and when I asked him why he did it he replied with an air of victory. 'Make my head like papa's head.'" His father was a bald-headed man. How often we find a boy's head like his father's head. Look out, skeptic.

In one of Tennessee's cities a special friend of mine walked down to the Tennessee river with two bright, promising boys. He said: "Boys, we will try a swim together." And with his boys at his side they swam together out toward the current of the river. Away out in the current the father called a halt and advised a return, but as they turned to go back to the shore the waters proved too swift, the distance too great, and the two boys sank by his side. He swam to the shore, piteously crying: "My boys are gone." He said: "The mistake I made was, I swam out too far with the boys." I am talking to men who are swimming out into the current of social life and amusements and dissipation with their bright boys at their side. Some of these days they will call a halt and start back to the shores of sobriety and piety; but the boys will be carried off with the current, and they will walk the shores of life sad and lonely, breathing from their broken hearts the saddest of all sentences: "My boys are gone! my boys are gone!" Stop. my brother; stop. Come back to God tonight. Bring those bright boys with you. Don't go farther into the current of worldliness.

An old local preacher in our Conference lived a life of simple piety and unquestionable honesty before a family of boys and girls. His sons have been honorable. One of them, who has been to the United States Congress, gave this little incident to my presiding

elder. He said: "I have never doubted my father's piety. He has lived without reproach, a Christian life in his own home. But in spite of all teachings and example with which I have been so wonderfully blessed, little doubts would still enter my mind. When my father came to his deathbed, I said to myself: 'Now is the time for me to settle some questions.' I walked up to the bedside of my dying father and said: 'Father, I know two things, you can tell me another; and these things will settle the problems of life.' My father said: 'What are they, my son?' I replied: 'I know that you have been an honest man—you never told a story in your life. Secondly, I know you have practiced the teachings of the Christian religion as perfectly as man has ever followed his Christ. Now the question you can tell me is this: Is this religion all you hoped it would be in the hour of death? Has it in life and death proved a reality to you?' My father looked up, a smile played over his face, a tear of triumph filled his eye, and he replied: 'My son, I know whom I have trusted, and I am persuaded that He is able to keep that which I have committed to Him against that day. Thank God, Christianity was all that I could ask for in life, and more than I hoped it could be in the hour of death. I have lived a happy life and die a triumphant death. Thank God there is a reality in the religion of Christ.'" The son said: "I walked away from the bedside of my dying father, and, so help me God, from that day to this not a shadow of doubt has ever found place in my mind. When I went to the United States Congress, among the first packages of my mail was a package containing the works of Colonel Ingersoll, with his compliments to me. I opened the package. The very sight of those books brought up the smiling face and triumphant words of my dying father. I carried the books and dropped them into the grate and saw them burn to ashes. I washed my hands with soap and dried them on the towel, and that is as near as I have come to going back on the faith and life of my precious father." This bit of history teaches us the power of Godly example. Thank God for Christian parents whose lives are great beacon lights along the shore to guide us from the dangerous rocks into a haven of rest!

While Sam Jones and I were preaching in Nashville I told this little incident. At the conclusion of my sermon a Methodist preacher came up and laid his hand upon my shoulder and said: "Brother Stuart, how your sermon today carried me back to my home. My father was a local preacher, and the best man I ever saw. He is gone to heaven now. We have a large family; mother is still at home, and I should like to see all the children together once more and have you come and dedicate our home to God, while we all rededicate ourselves to God before precious old mother leaves us.

If you will come with me, I will gather all the family together next Friday for that purpose." I consented to go. The old home was a short distance from the city of Nashville. There were a large number of brothers and sisters. One was a farmer; one was a doctor; one was a real estate man; one was a bookkeeper; one was a preacher; and so on, so that they represented many professions of life. The preacher brother drove me out to the old home, where had gathered all the children. As we drove up to the gate I saw the brothers standing in little groups about in the yard, whittling and talking. Did you never stand in the yard of the old home after an absence of many years, and entertain memories brought up by every beaten path and tree and gate, and building about the old place. I was introduced to these noble-looking men who, as the preacher brother told me, were all members of Churches, living consistent Christian lives, save the younger boy, who had wandered away a little, and the real object of this was to bring him back to God.

The old mother was indescribably happy. There was a smile lingering in the wrinkles of her dear old face. We all gathered in the large old-fashioned family room in the old-fashioned semi-circle, with mother in her natural place in the corner. The preacher brother laid the large family Bible in my lap and said: "Now, Brother Stuart, you are in the home of a Methodist preacher; do what you think best."

I replied: "As I sit today in the family of a Methodist preacher, let us begin our service by an old-fashioned experience meeting. I want each child, in the order of your ages, to tell your experience."

The oldest arose and pointed his finger at the oil portrait of his father, hanging on the wall, and said in substance about as follows: "Brother Stuart, there is the picture of the best father God ever gave a family. Many a time he has taken me to his secret place of prayer, put his hand on my head, and prayed for his boy. And at every turn of my life, since he has left me, I have felt the pressure of his hand on my head, and have seen the tears upon his face, and I have heard the prayers from his trembling lips. I have not been as good a man since his death as I ought to have been, but I stand up here today to tell you and my brothers and sisters and my dear old mother that I am going to live a better life from this hour until I die. I will start my family altar again, and come back to father's life."

Overcome with emotion, he took his seat, and the children in order spoke on the same line. Each one referred to the place of secret prayer and the father's hand upon the head. At last we came to the youngest boy, who, with his face buried in his hands, was

sobbing, and refused to speak. The preacher brother very pathetically said. "Buddy, say a word; there is no one here but the family, and it will help you."

He arose, holding to the back of his chair, and looked upon me and said: "Brother Stuart, they tell me that you have come to dedicate this home to God; but my dear old mother there has never let it get half an inch from God. They tell you that this meeting is called that my brothers and sisters may re-dedicate their lives to God, but they are good. I know them. I am the only black sheep in this flock. Every step I have wandered away from God and the life of my precious father, I have felt his hand upon my head and heard his blessed words of prayer. Today I come back to God, back to my father's life, and so help me God, I will never wander away again."

Following his talk came a burst of sobbing and shouting, and I started that old hymn, "Amazing grace (how sweet the sound!) that saved a wretch like me!" etc., and we had an old-fashioned Methodist class-meeting, winding up with a shout. As I walked away from that old homestead I said in my heart: "It is the salt of a good life that saves the children." A boy never gets over the fact that he had a good father.

Fathers and mothers, hear me tonight. Little children are looking up into your faces, asking which way to go. They are following your footsteps. Do not lead them wrong. God help you, stop tonight. Gather your little ones into your arms, and turn your back on sin and your face toward God.

THE EARLY MORNING MEETING

The early morning meeting under the leadership of Major Cole was one of great spiritual blessing. There were many who found Christ at these services, and all who attended were richly blessed. The subject of the first meeting was "Get Right with God." The following passages were used to help the thoughts of the hearers:
Why should I?
Because God loves you.
How can I get right?
Believe on the Lord Jesus Christ and you will be saved.

For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. John iii: 16.

Just see what Jesus has done and will do if we will let Him:
He first loved us. I John iv. 19.
He laid down his life for his sheep. John x. 15.
He died for us while yet sinners. Rom. v. 8.
He suffered the just for the unjust, that he might bring us to God. 1 Peter, iii. 18.
He made peace through the blood of his Cross. Col. i. 20.
He gave himself for our sins. Gal. i. 4.
He redeemed us to God by his blood. Rev. v. 9.
He hath loved us, and hath given himself for us. Eph. v. 2.
He quickened us when we were dead in trespass and sins. John v. 25. Eph. ii. 1.
He has given unto us eternal life. John x. 28.
He has redeemed us from the curse of the law. Gal. iii. 13.
He has delivered us from condemnation. Rom. viii. 1.
He has justified us by his blood. Rom. v. 9.
He has brought us light by the blood of his cross. Eph. ii. 13.
He has sanctified us by the offering of his body once for all. Heb. x. 10.
He has perfected for ever them that are sanctified. Heb. x. 14.
He delivers us from the dominion of sin. Rom. vi. 14.

He cleanses us from all sin. 1 John, i. 7.
He ever liveth to make intercession for us. Heb. vii. 25.
He will save us to the uttermost. Heb. vii. 25.
He is gone to prepare a place for us. John xiv. 2.
He has sent down the Holy Ghost to guide and teach and comfort us. John xvi. 7, 13.
He will raise our bodies again by his power. John vi. 39, 40.
He will change our vile bodies, that they may be fashioned like unto his glorious body. Phil. iii. 21.
He will come again and receive us to himself. John xiv. 3.
He will conform us to his image. 1 John iii. 2.
He will present us to himself a glorious Church, not having spot or wrinkle, or any such thing. Eph. v. 27.
He will bring us with him when he comes in glory. Col. iii. 4; 1 Thes. iv. 14.
He will associate us with himself, as kings and priests in his glorious, heavenly kingdom. Rev. i. 6.

In the ages to come, GOD will show the exceeding riches of His grace, in his kindness toward us through Christ Jesus. Eph. ii. 7.

Praise the Lord.

MAJOR JAS. H. COLE.

THE BIBLE AN ORIENTAL BOOK

By REV. G. L. ROBINSON

When the psalmist said: I will lift up mine eyes unto the hills," he probably meant that he did so in order to get direction. Our Arab guide across the Sinai peninsula to Petra, in telling us the route of the day's journey that was before us, said: "Do you see that peak over yonder—keep that before your eyes." General Gordon, of Chinese fame, while governor of the equatorial provinces in the Soudan, once wrote home to a friend, "Keep your eyes on the pillar of cloud by day and the pillar of fire by night, never mind your feet, the direction is everything." The Bible is an oriental book, and the passage quoted from the psalmist is one of many which are more fully understood when interpreted from the oriental point of view.

No other book is so studied as the Bible; no other book is so diversely interpreted. Personally I have tried to immerse myself in oriental thought and customs, for I believe that the Orient is the key to many of the Bible's perplexities. Primarily the Bible is an oriental book written by orientals for orientals. It is not like the Koran, which demands that its followers shall worship with their faces toward the Kaaba of Mecca, but it is a universal book. The Bible is oriental in various respects:

First: In its composition.

The Old Testament was written in Hebrew and Aramaic—that is, from right to left. The Bible is stratified rather than organic. The writers frequently repeated their thoughts in a different phraseology for the sake of emphasis. What many modern writers would call "doublets" is but the psychology of the Hebrew poets and historians. Parallelism in thought and phraseology is a characteristic not only of Hebrew poetry, but of Hebrew prose also. Marginal notes very probably crept in as time went on and the manuscripts were recopied by different scribes. There is a sense in which Professors Sanday and Cook of Oxford are right when they say that the Bible is a living book, in that whereas we write commentaries ON the text,

the ancients wrote comments IN the text. The Ten Commandments were written on two tables of stone, which probably differed little in size and form from the deluge tablets, or the tablets of Tel el-Amarna.

Second: The Bible is oriental in its language and thought.

There is a wide difference between the oriental and occidental minds. The oriental is fond, as one has expressed it, of "luxuriant imagination, glowing ardor, extravagant diction, bold figure, striking hyperbole, passionate feeling and characteristic metaphor," all intended to make an impression. The oriental thinks and speaks in poetry. Much of the Old Testament prose is really poetry. Our style is cold and flat and commonplace to them. In the Orient the shepherd speaks to the shepherd's heart. Asia is one world and America is another. It is therefore possible to become traitors to the book unless we acquaint ourselves with Hebrew genius and intent. Take a few illustrations. For example: When we first open the Bible, we read in the early chapters of Genesis that "God walked in the garden in the cool of the day." This we call in class-room phraseology an "anthropomorphism." In Exodus we read that the "Lord met Moses in the inn and sought to kill him." This is another attempt on the part of the Hebrew writer to express God in terms of a great or enlarged man. Other passages reveal Jehovah's emotions. For example: After the sin of Aaron and Israel in making a golden calf, the Lord said unto Moses: "Let me alone and I will destroy Israel," intending to begin over again and raise up a nation unto Moses as he had done unto Abraham. This we call an "anthropopathism,"—that is to say, God is described as having the passions of a man. Another illustration of the oriental type of thought in the Bible is when Moses bids the children of Israel in the land of Goshen to strike the blood of their sacrifices upon the lintels and door posts of their dwellings. This was following an old Egyptian custom. The practice of striking blood for the sake of protecting against evil is still practiced among the Arabs of the peninsula of Sinai. For example: When a kid of the goats was slain, the blood was smeared upon the necks and shoulders of the camels in order that these valuable "ships of the desert" might be protected against the vipers of the region through which they were compelled to journey. Another illustration is the reference in Exodus where we read that Aaron was appointed a "mouth-piece to Moses." The same expression is found in the Egyptian Book of the Dead. Still another illustration is the announcement in Exodus, the ninth chapter, that all the cattle of Egypt died because of murrain, whereas in the same chapter in a subsequent verse, all the cattle of Egypt are said to have died because of the hail. This seems to be an impossibility, but

the explanation lies in the poverty of the Hebrew language to express limitations. Universality in our sense is ofttimes not designed. We read also in Exodus that "God hardened Pharaoh's heart,"—a passage that has given trouble to most of us. But this is due to the fact that the Hebrews always put God in the foreground, and frequently disregard secondary causes. One might write over every page of the Old Testament: "All is of God." The explanation of such a harsh statement is, of course, that Pharaoh had sinned away his day of grace and judgment had set in. God was the judge; therefore God hardened Pharaoh's heart. The passage in Isaiah 45: 7, illustrates the same attitude, where we read: "I form the light, and create darkness; I make peace and create evil: I the Lord do all these things." And so various other passages that might be quoted. In short, the Bible is an oriental book in its language and thought.

Third: In its geography and topography.

The scenes of Israel's experiences were here on the earth. Who would essay to study the Bible without studying a map of Palestine, its depressions and elevations, its plains, and especially the desert so often mentioned in the Old Testament? Take for example the slimepits at the south end of the Dead Sea. When one acquaints himself with the treacherous character of this region, he better understands how the four kings from the east were able to entangle the five kings in the vale of Siddim: how David slew eighteen thousand Syrians in the same locality, and how Amaziah slew ten thousand of Edom here. Let one journey across the Philistine plain and behold the well filled granaries of that region and realize that this was one of the most productive regions of all Palestine, and then he will understand why the Philistines were always a thorn in the side of Israel. The reason was because they were well fed. The word "wilderness," when correctly interpreted, also throws a flood of light upon many of the scenes described in the Old Testament and in the New. The Hebrew word for "wilderness" comes from a root which means to "drive cattle"—hence "wilderness" is the place of driving cattle; it is not necessarily a sandy plain, but rather an unbroken prairie,—indeed, much of Sinai is so smooth and level that it is possible to travel over much of its surface with a modern automobile.

Fourth: In its habits and customs.

The prophet Isaiah more than once says: "Prepare ye the way of the Lord." This language is based upon an oriental conception to this effect. When a king is approaching, there should be nothing to hinder his progress. For example, when General Grant visited Palestine in the early seventies, a carriage road, the first built in

Palestine in modern times, was constructed between Joppa and Jerusalem, and thirteen years ago when the Emperor of Germany visited Palestine, new carriage roads were constructed between Jerusalem and Jericho and between Nazareth and Tiberias.

From the oriental point of view, no human being dared stand in the way of an emperor or a general, much less a boulder,—therefore, "Level down the hills and make smooth the valleys."

Hospitality is the great characteristic of the oriental. Many illustrations might be given. Once in Mount Lebanon my host and hostess insisted that the maid should come in before the hour of retirement with water, soap and towel, loosen my shoes, remove my stockings and wash my feet. For at least a half hour I earnestly protested, but with no avail. At last, seeing that they could not understand my reticence in the matter, I submitted, but my feelings could hardly be described as the process was undertaken. Another custom illustrative of oriental hospitality is that of coming for one's guests, the scriptural language being, "Come, for all things are now ready." In Proverbs we read: "Eat not the bread of him that hath an evil eye." Superstitious Mohammedans are still careful that foreigners should not look with evil intent upon their sons who may be playing upon the roadside. "There is poison in the pot," said the sons of the prophets to Elisha. Accordingly, on Mt. Nebo, Sheikh Solomon, in setting before us three inviting dishes, first tasted of each one himself to demonstrate to us that there was no poison in the food. In the twenty-third Psalm, David says: "Thou preparest a table before me in the presence of mine enemies." One of the interpretations of the passage is that having killed by accident a neighbor, the homicide flees to a friend belonging to a neighboring tribe. He as host sets before him a feast, but the homicide, being pursued by the avenger of blood, the latter is not allowed to invade the enclosure of his neighboring tribesman, and so the homicide enjoys his feast in the very presence of his enemy. Sanballat sent Nehemiah an open letter. This was a great insult to Nehemiah, because the messenger bearing the letter would naturally allow anyone who chose to read it along the way. The book of Esther is decidedly oriental in its coloring, and especially in that feature of it where we are told that a "book of records" was kept of the deeds of Mordecai. Malachi, the prophet, also speaks of a "book of remembrance" being written, containing ostensibly the names of those who forget not the assembling of themselves together, or as we might say, "were faithful in attending prayer-meeting." The psalmist speaks of "casting out a shoe over Edom." Contending natives in Egypt have been seen as a last resort to quickly seize hold of their shoe and cast it in insult at their antagonist. Another illus-

tration of the habits and customs of the Orient is the statement of the psalmist when he asks, "Who shall dwell in the hill of Jehovah?" and he answers, "He that putteth not out his money to usury." In the American Standard revision "interest" is substituted, but without reason.

To the oriental profit demanded of the poor man who was forced through poverty to borrow money was in no sense "interest" in our modern sense of the term. The word comes from a root which means to "bite off"—hence usury is the portion bitten off, the custom being to bite off a large portion of the principal when it was first delivered to the poor man, and then forcing him to pay not only the principal, but the interest which had already been collected. Loans in those ancient times were made to relieve distress, not for purposes of commercial industry. To "bite off" a portion was tantamount to making gain out of one's neighbor's need.

Fifth: In its standard of morality.

The Old Testament is the product of many centuries. It is vain to level the Old Testament with the New. In the beginning of Israel's history there are early traces of tribal obligation and tribal ethics. It is not until we come to the New Testament that the world was given a universal law. There are different circles of truth For example: when Moses stood before Pharaoh and said, "Let us go three days' journey into the wilderness," he knew he wished to go into the wilderness to remain. God had told him at Mount Sinai that a proof of his divine commission would be that he would worship with Israel on this mountain. And yet, standing before Pharaoh, he said: "Let us go three days' journey into the wilderness." The natural explanation of this is that Moses was speaking to a foreigner and therefore he was not compelled to tell the whole truth. On the other hand Pharaoh was listening to a foreigner and he was by no means deceived. Likewise Rahab of Jericho, when the king inquired whither the men went, she replied, "I wot not." She had changed her religion and therefore her allegiance no longer obliged her to tell the truth even to her king. Another instance is when Israel borrowed jewels of the Egyptians and spoiled them thereby. The word for "borrowed" really means "asked," and this is in keeping with the Mohammedan custom. When a Mahmal starts from Cairo or Damascus for Mecca, the pilgrim is laden with precious things for the journey along the way as gifts to Allah. Homiletically this oriental custom is of great practical value, for when Christian people go to church, they ought to take their purses with them, for they do not know what God may require of them.

Again sin by the orientals is regarded as a misfortune. This is

the enlightening philosophy of the book of Job. In the New Testament Jesus was asked concerning the man born blind: "Who hath sinned, this man, or his father?" In recent times a moslem divorced his wife because her four sons died.

Another illustration of the tribal character of Hebrew ethics in primitive times is the law in Deut. 14: 21, "Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien." In Chicago we have scarcely outgrown this law, for not many years ago when a train load of veal that was spoiled entered the city it was sold to the foreigners.

Still another is that passage in Leviticus 5: 1, in which we read that if we hear the voice of adjuration and do not cry out, we are party to the crime.

Sixth: In its religion.

Here we reach the climax of the Bible's orientalism. The religion of the Bible, Old Testament and New, is the religion of a covenant, of an oath. There are two kinds of covenants mentioned in the Old Testament,—one a covenant of salt, II Chron. 13: 5,—God gave the kingdom to David by a covenant of salt. And there is the covenant of blood, an everlasting covenant. The covenant is of solemn and binding force. It is frequently illustrated by the bonds which students enter into in the Orient today. For example, two girls in school in Cairo wishing to become fast friends, pricked each other's fingers and sucked each other's blood.

On the other hand, when I asked my dragoman to make a covenant of blood with me to protect me during my journey in Sinai, he refused to do so, and the reason probably was because I was a foreigner.

This ancient covenant made with Abraham, Jesus sealed with his own most precious blood.

ADDRESS OF DR. HORNE

May I ask you to consider with me today, perhaps in its more general aspects, the great subject about which I was trying to speak about on yesterday morning? May I take a text out of the same Epistle—the First Epistle of the Corinthians, the sixth chapter, part of the ninth verse—these very remarkable words "nor the effeminate shall not inherit the kingdom of God—the effeminate shall not inherit the kingdom of God."

I may say, perhaps, at once that I hope to close this series of addresses without getting absolutely to quarreling with the ladies. While I, personally, extremely dislike the masculine woman, I have just as much dislike for the effeminate man. As we proceed with the lecture, we will begin to see that this extraordinary text that the Apostle Paul writes upon the certain type of life which disinherits us from the kingdom of God, has nothing to do with the ordinary sexual distinctions between man and woman. But I do think this: that only a totally discriminating reading of this passage could fail to mark this particular word, although I am bound to say that I read this passage again and again and again, before I stopped to ask myself why Paul put the word here; and then I reflected that I had never preached upon this word, and I began further to reflect that I never heard anybody else preach on it, either.

The effeminate shall not inherit the kingdom of God. And it stands in the midst of a collection of the most violent and vile offenses. Let me read it. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." It seems as if this is a new series of commandments, the thou shalt nots of the New Testament, the new Ten Commandments. Paul uses great plainness of speech. He is writing, as I understand, to the one church in Christendom that had well-to-do elements in it, but he spares them nothing. He doesn't pretend to soften his indictment so as not to offend. For, after all, what had they done? They used the most sacred rites of religion to do homage to the world, the flesh and the devil. The Christianity that they illustrated was a compro-

mise—a compromise between Christian doctrines and pagan ethics, and the nobler spirit of Greek paganism was infinitely superior to it. Was it for this that Paul had crossed the Aegaean Sea and tasted the knout and the dungeons in almost every considerable city of Asia Minor? Was it for this wretched high bred religion that he was expected to spend his time and shed his blood? Was it for this that he, the missionary sower, was to go out from land to land and from city to city? I say no. This Corinthian church had the spirit of an ignominious toleration. It did nothing. It had none of the notes of a true church. How could it have? No view of altruism. No high matchless endeavor to save the community. No wholesome discipline of its own life. No, not even, as we saw yesterday, a solicitude to safeguard the integrity and majesty of the Christian church. Their Christianity represented a cowardly capitulation. No language that Paul could use could describe it. I don't believe there is any man living today except Billy Sunday who has language energetic enough to describe its baseness. Paul's verdict was one from which there was no escape. The spirit of this church was outwardly to fight for the form of a kingdom to which it did not belong and hoping that the enemy would win. In the midst of this ugly catalogue of vices, there stands one big thing I am going to speak of today: Effeminancy, which disinherits us from the fair estate of the kingdom of God. Do not make any mistake about it. Effeminancy, in our sense of the word is what is meant as every authority agrees. This is a word that is used in one other text, and one other text alone, of the New Testament. It is used in the text in which our Lord Himself describes John the Baptist. "What went ye out into the wilderness to see? A man clothed in SOFT"—that's the word—"soft raiment?" Men who wear soft raiment are in kings' palaces. You will remember the incident. You remember how John had sent his messenger to Christ with the question that seemed at first hearing as if it indicated some dwindling of his faith, some lowering of his hopes, some failure of his enthusiasm. "Art thou he that should come?" He seemed to have lost the optimism and the confidence of the majestic cry, "Behold the Lamb of God who taketh away the sin of the world." What went ye out to see? A soft chap, one who was gorgeously apparelled? Did he live delicately? No; he was none of your soft preachers with silken speech and a mind open at both ends. No; he was a man and a prophet, living a life of frugality and simplicity; a man of lion heart and spirit; the man that no hypocrite dared to face; one of God's great children, near to the divine and heart of things—that was John the Baptist. It was not softness of raiment or of speech. It was faith. Here was a man who had won his spiritual emancipation at the

hand of God from the fear of any priest or king or mob—not effeminancy—not an easy-going, well-meaning, trouble-shirking, good-natured society man.

My brother, in one of the great parables of Christ, of which we never get tired, is the story of the woman doing her duty, searching her house for the piece of silver that has been lost—the figure of the true church of Jesus—not a fine lady (now, the ladies will have to forgive me for that)—not a fine lady, but a true woman—a woman who knew enough to trim her own lamp and handle her own broom. She sweeps the house and is not afraid of dust. Oh, if she had been a fine lady, she would have said: "No, for heaven sake, do not sweep. I shall certainly be choked with the dust. No, don't touch that broom. If the money turns up, well and good. If not, we must try and bear the loss with fortitude." That's the church that is the victim of the fine lady spirit. The true woman, and not the fine lady, is the type of the church of Jesus Christ.

"Can not inherit," says Paul. Paul, if I may dare to say so, is here a scientist. He's stating the law of fitness and I don't care whether you are a scientist or a man of religion, you have got your doctrines of the survival of the fit, or, as I like rather to call it, the arrival of the fit. But the difference between science and religion is this: science only has a doctrine of the survival of the fit; but religion not only has a doctrine of the survival of the fit, it has a doctrine of the survival of the unfit, and Paul is here talking about the law. No use of your getting there unless you are fit to live there—you would not do any fighting if you were there. Last year, a friend of mine came to America. He went to live between Denver and Colorado Springs. He was so constructed that he could not breathe the rare ether of those high altitudes and he had to come away. No use getting some people into the kingdom of God. If we get them there, they could not breathe. The ozone is too much for them. There's too much oxygen in the air. It brings on palpitation of the heart. It's the only time they ever discover they have a heart. They can't live in the kingdom of God.

Effeminancy disqualifies you from breathing the air of the kingdom of God. If Paul is right, that which involves the deadliest disability and the most appalling loss upon the human soul—effeminancy—can not inherit the kingdom of God. Let me leave with you that word. Think it out in quiet for yourself. According to Paul's analysis, this disinheritance of the highest possible human inheritance does not depend only upon certain open breaches of a gross kind of the moral law; but it depends upon a certain spirit and

manner of life, and if you will read carefully, you will see this truth, that effeminancy renders you incapable either of holding the Christian truth or practicing the Christian virtues. What does it do? It relaxes our grip of vital principles. It brings about unholy compromises. It's the defense of the advocate of easy morals; the man who goes about telling you that nothing matters, that there's no vital distinction between right and wrong, the plausible man of oil and soap. I'll tell you what it is; effeminancy is the earthly chamber in which all the heroic enthusiasm and all the great moral issues suffer a sort of gentle, easy, painless asphyxiation. It does not kill the tree of manhood by the keen sharp edge of the ax, but by the clinging arms and throttling hands of the ivy.

I read a story some time ago, I think it came from this side of the Atlantic, I am not sure. It was about a lady who had sold her soul. One day, in a drawing-room, there came in one whom she could see at once was a man of depth of character. She came to him and said: "May I ask you a question?" He said: "Yes;" and she said: "What do you mean by success?" "Oh," he said, laughing, "what do you mean?" "Well," she said, "I suppose to get the most out of life that I can." "Indeed," he said. "Well, I'll tell you my ideal of success. It is to maintain the republic of the spirit, my personal moral freedom." "Oh," she said, "is there any way from my world into yours?" "Yes, madam," he said, "but it is the way of the Cross. It is the way of sacrifice. There's no easy way into my world."

Sometimes I think of Joseph of Aramathea and Nicodemus, men who were brought up in the same sort of society, and I think I see them watching the Master wistfully and saying in their hearts, "Is there any way from our world into yours?" And Jesus says, "Yes, I am the way. Come with me and I will take you into your real life and to your real work." That's the way Paul talked to Timothy. Have you ever thought of Timothy, the boy who had been brought up with his mother and grandmother? That's always a perilous thing for a boy. The idol of two good women in a little home. They shielded him and protected him from all the evils of life. They tried to make it just as soft a bed for that young boy in their care as they could. That's the reason why Paul wrote to him and every figure of speech was drawn from warfare, all about soldiers. He writes to the idol of his mother and grandmother, and writes to him from the prison and says, "Come on here. Come and share with me this crusade; be a fellow-worker in the Gospel and for the Gospel's sake." That's the sort of appeal we want—the strong, eloquent note of Christian courage and Christian hope, and what I think Paul saw in this passage was this: That the darker and more odious threats

against them became, they are less likely to attract and captivate the soul. Death, after all, is death, whether it is by sudden or plotting assassination, by pistol and dagger or whether it is the gradual falling away of life by an overdose of chloroform, and to Paul, the effeminate is the man or the woman with a dead heart, who has been chloroformed until they are asleep to all the vital issues and spiritual possibilities of life. Paul is talking to the church, and I take it, the churches are the same in all ages. After all, it is less in danger from drunkenness, gambling, lust, open vice, than it is from those insidious social influences which so often undermine the effective manhood and womanhood of the church of Jesus Christ. Paul is simply weighing this appalling truth: that the heroic life of the church is in most danger—our young men and young women, from the soft, caressing arms that restrain them and the soft caressing voices that recall them. The Christians whom no threats would intimidate are seduced by the smiles of the world. They listen to the voice of compliment and of flattery and these prevail where the menacing threats are of no use.

A few months ago, I was asked to go down to a village of Essex in my own country to unveil a monument to a young lad named William Hunter, who was one of the earliest Protestant martyrs in my country. He was only a boy, if my memory serves me, only sixteen years of age. They burned him in Essex because he was a hero of Protestantism. As I had written a good deal of Protestant history, they asked me to go down and unveil this monument. I told them of this boy—how they came to William Hunter and threatened him openly with the stake, described its torture and its horrors; they spoke of his young life, what a pity to sacrifice it; they threatened and tried to intimidate him. They made no impression whatever upon William Hunter's mind. He stood strong and stalwart as ever. Then they changed their tactics. They sent to him the leading men of London and representatives of the Romish church. They talked with him; they promised him everything desirable, education, a high station in life—everything. But the lad they could not bully was a lad that they could not buy. I am not afraid of the church being bullied today by the world. Thank God, we've got enough of the stuff of our fathers to stand up to its hard blows. I am afraid of its soft speeches. The church they can't threaten, they want to buy.

I want to say two things in the remainder of my time. The first is that the spirit of effeminancy is fatal to the delivery of the Christian Gospel, the full, pure, Gospel of Jesus Christ. Of course, I haven't the least idea, as I said before, how things exactly stand with you, but I know that there's a tendency in these modern times

of those who call themselves cultivated and enlightened people to want to eliminate the offense of the Cross altogether. I don't say people will say it as plainly as they did in George Whitefield's time. The word sin is exceedingly distasteful to a great many super-sensitive people. They say, of course people who used it, like Paul, they wrote for that age. It was not suited to our time. They say sin is, after all, when you look at it philosophically, only the shadow that is cast by goodness and the devil is a vacuum. That's the triumph of effeminancy.

It may be true that the old theology was too grim and too hard. I don't know—but I say this: that even then, at its hardest and at its grimmest, it was truer to the faults of human life as they are, than now, when it is gorgeously apparelled and lives delicately—looking at the world through rose-colored spectacles and explaining to everybody that sin and guilt have been philosophically treated and have been evaporated out of the world. It's a false and effeminate gospel. One of your Harvard professors said not long ago he heard so many accusations against the hard things of the Gospel. The danger of the church and of Christians was the soft church. I think he was about right. It begins to look as if the beliefs of Christianity were a little bit too big for us. We have whittled down its verities, down into may-bes and perhapses.

We have got the most matchless instrument in the Gospel, a splendid Stradivarius violin, but then we play it with a mute. We are afraid of its full tone. We want cotton wool in our ears when we begin to hear the full tones of our church; even our ear drums are muffled. I don't say that applies to all churches, but in most of the music of the church, it's very difficult to recognize the old exultant, harmonious, hallelujah chorus which the saints sang in our fathers' days. Effeminancy, that's what's the matter with us.

Most all the people in my country are Tennysons. There are two verses they quote and are fond of: "We reach lame hands of faith." That's such an achievement, you know. It took a little trouble to do that. The lameness is a great deal more conspicuous than the faith. They got another one—"We faintly trust the larger hope." Really! They got as far as that and the faintness is a great deal more conspicuous than the trust. Proud of their hands being lame. Proud of their trust being faint. Why, after all, our fathers and mothers did walk upright. They had got a little strength in their arms. Their hands were not lame; their feet not lame. They knew whom they believed. God pity the church who does not know it. I say today this anaemic religion breaks no hands. It's afraid of wounding delicate susceptibilities, making everything pleasant and is robbing us of the kingdom and is robbing the king-

dom of those who should be its inheritors, its prophets and its servants.

The second thing I want to say—I am not sure you are going to agree with me, but I am going to say it anyway. I will take a final risk—you can but stone me out of Winona at the end of it. Effeminancy not only resigns the truth of Jesus Christ, but it resigns the program of Jesus Christ, the fight for righteousness and justice. The only claim of the church in many parts of the country now is a claim that it is charitable and pitiful. The kingdom of God's first plea is for righteousness. First of all, you've got to fight for justice. I am not going to decry the spirit of charity. God knows it is one of the most beautiful things of life. What would the world be without it? Whenever we as Christian people are attempting to put generosity before justice, we are trying to get the luxuries of our religion before we have laid upon our souls the burdens of our primary duties and responsibilities.

I make war against the conception that the church of Jesus Christ in this world is a hospital, simply to bind up the wounds of the people who have suffered on account of the cruelties and injustices of life. The business of the church of Christ is to end the cruelties and injustices. They tell me sometimes in my work that it's the church's business to bind up the victims that have been broken on the wheel of drunkenness, to gather up the children—and there are children in my country that are the victims of this traffic—and try to nurse them back to life. And I say my business is not only to bind up the victims of this traffic—my business is to try and end that traffic and its domination. They told us, many people, that it was the church's business as a Christian church to comfort and to cherish the mutilated victims of King Leopold in his rule on the Congo. We said we will do what we can for the victims, but our business is to end King Leopold's rule, that there shall be no more of these wastrels on the path of life. I am thankful the first speech I ever delivered in the British House of Commons was against the atrocious acts of King Leopold on the Congo.

That is my business. I am out for fair wages and for just and true conditions of human life and honorable conditions of human toil. They tell me that it's my business as a man of peace, in times of war to build a hospital, to furnish supplies, to do everything I can to rebuild that which is being torn down. I say it's my business and the business of the Christian church to end the war that devastates. And whatever you and I can do, let us do it in this generation to lead the way of the world in moral leadership to a perpetual treaty of peace between my country and yours through all the days.

My brethren, if you assume that the kingdom of God is charity and not justice, you breed the effeminate type of Christianity.

I say again it is effeminancy that we are suffering from. We haven't got the vision of the greatness and the splendor of the faith we hold. Let me at any rate enter this protest—a protest against the deterioration of our Gospel—a protest against the debasement of our ideals, for as that great Christian soul, Robert Browning, said: "What have we on earth to do with the slothful, with the mawkish, the unmanly"—you and I, the children and followers of all the great men who have gone before—what have we on earth to do with this unmanly type of Christianity? Children of God, joint heirs with Jesus Christ, my brethren, gird up the loins of your mind. Clothe yourselves in the armor of light and then

"Forth to the mighty conbict
In this, His glorious day."

A STUDY IN THE FIRST EPISTLE OF JOHN

By WILLIAM G. MOOREHEAD

John wrote the Gospel which bears his name "that ye might believe Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name" (Jno. 20: 31). He wrote his epistle that "ye may know that ye have eternal life, even ye who believe on the name of the Son of God," (1 John 5: 13). The Gospel is designed to put us in possession of eternal life; the epistle is intended to lead us to know that we have this life. The one aims to bring us to a saving faith; the other to make us know our faith is saving. To have a thing and to know we have it are not always the same. We may have a thing and yet be in doubt whether we actually possess it. One's name may be in a will as heir to a great inheritance, and he be ignorant of the fact. We may think we have eternal life, yet deceive ourselves, cherishing feeling for faith, mistaking a wish for ownership. Many sincere Christians go through life with little or no assurance that they are saved. There are those who look on the full assurance of salvation as a sort of presumption which genuine humility forbids one to claim. Now this epistle furnishes us with infallible evidences of our state before God. It provides marks and traits whereby the believer may know assuredly that he has passed from death into life, and is named and anointed for eternal bliss. Some of these evidences we are to point out.

1. Walking in the light is proof that one is in fellowship with God, 1: 6, 7. Walking means the daily life. One must be of the Lord's mind, must have sympathy with His will, and thus in some degree be like Him. "Can two walk together except they be agreed?" (Amos 3: 3). This presupposes that one is at peace with Him, that he loves His presence and delights in communion with Him. Moreover, he who walks in the light, i. e., is in fellowship with God, must love the company of the godly; he cannot habitually dwell with them

who are the enemies of God. A very pertinent question may here be addressed to one's own heart: In what society do I delight? My tastes, desires, affections—what sort of company attracts and holds them? When Peter and John were released from arrest "they went to their own company." They could go to no other. They must seek their own kind. And this is characteristic of all the saints; they love God, and they love the family of God.

2. Confession of sin and its pardon, 1. 8, 10. "If we say we have no sin, we deceive ourselves, and the truth is not in us." The sentence is definite and precise. No Christian, however upright in character and blameless in conduct, is freed from inherent sin. It is in him, though he may have the mastery over it. It dwells in him, though he does not dwell in it. One who says he does not have sin, that he is totally delivered from it, is self-deceived. He does not deceive God, nor those who live with him, he deceives only himself. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." This promise pertains to believers alone. The next best thing to not being a sinner at all is to confess one's sins. God is faithful to His promise to forgive when we honestly confess, and righteous in doing so. This gracious provision restores to fellowship with Him when sin has interrupted it and in great measure has suspended it. This is another proof of our having eternal life in Christ—our attitude toward sin. Do we dread it? confess it? forsake it? and consciously seek its forgiveness?

3. Obedience. "Hereby we do know that we know him, if we keep his commandments," 2: 3. As if John said, "I give you an infallible sign of salvation and of fellowship with the Lord, viz., obedience to His will." Every word in this short sentence is significant and emphatic. Into "commandments" he pours a wealth of meaning. He never uses the term LAW to express the rule of Christian obedience, limiting it to that of Moses. Commandments is more comprehensive, more universal; it embraces all that God has given us touching His will.

A Christian is one who obeys his Lord always, not to secure eternal life for this he already has, but because he is alive unto God, because he savingly knows the Lord Jesus. Christ is Lord. He has the right to command, we have the right only to obey. Disobedience is lawlessness (3: 4). A child of God cannot be habitually disobedient to his Master's will. He cannot be lawless. We come to know that we know Him when we seek to keep His commandments. "Keep" is a favorite word with the apostle. More than a score of times he employs it touching the Lord's word and will.

To KEEP is to guard and regard, to observe and obey with a steadfastness and zeal. Thus "we do know that we know him." Our consciousness attests it; in the central deeps of our being we know certain things; we cannot be argued, nor ridiculed, nor frightened out of our knowledge: "We know that we know him;" we have personal acquaintance with Him as our Deliverer and Friend, and we attain this sure knowledge by loving and keeping His commandments.

Such obedience implies, first, a filial spirit. No formalist, no legalist, no self-righteous person can by any possibility love and obey the commandments of Christ. A child of God alone can do so. Second, it implies faith. "Whosoever believeth that Jesus is the Christ is born of God" (5: 1). Third, it implies love. "For this is the love of God, that we keep his commandments; and his commandments are not grievous" (5: 2, 3). These three principles, the filial spirit, faith and love, distinguish Christians. They are not found in the ungodly, nor can they be simulated, counterfeited, or put on as a dress; they are of the heart, the spirit. By them we know that we know Him.

4. Separation from the world: "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him," (2: 15-17). By the world John means that whole order of things which is estranged from God, which is hostile to Him and to His cause and people. The world is God's enemy, and it is soon to pass away under His righteous judgment. The World consists of three things that are hateful to God: "Lust of the flesh," the inordinate craving for the gratification of the baser passions, the selfish and sinful ambitions of an evil nature; "lust of the eyes"—the fierce passion to see and to be seen, that restless, insatiable delight in what pleases the flesh, what pampers and satisfies it. The lust of the flesh is fed by the lust of the eyes. These lusts are acquisitive, they seize and hold all the sinful nature craves. But there is a third: "The pride of life." This expends what the others gather in the vain pomp and show of a proud, hollow, worthless life. This World is false, shallow, unsatisfying. The Christian is bidden stand aloof from it, to have nothing to do with it save to testify against it and its dangers.

5. Glorious Destiny of God's Children: "Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every one that hath this hope set on him purifieth himself, even as he is pure," (3: 1-3). In this life Christians do not much look children of God, but they are. They are

pilgrims traveling in disguise at present, but the disguise will one day drop off, and then they will appear in His likeness. All believers have this hope, and to cherish it and wait for its fulfillment is proof of sonship.

6. Righteousness: "He that doeth righteousness is righteous, even as he is righteous," (3: 7). DOING means practice, habit, persistent conduct, i. e., one who loves righteousness, who lives in that sphere and abides in it, is of God and belongs to His family.

7. Love of the Brethren: "We know that we have passed out of death into life, because we love the brethren," (3: 14). Love is the infallible mark of spiritual life. Love is the blessed fruit of life in Christ; if we have the fruit we may be sure we have the life.

These seven points may serve to show the aim of the epistle, and the evidence it furnishes of the possession of eternal life in Christ Jesus.

HILLSIDE SERMON

By REV. F. B. STOCKDALE

Text, Rev. 15: 2: "And I saw as it were a sea of glass mingled with fire."

The book of Revelation grips us because it is a book of "things that must shortly come to pass." We are built for the future. The child scarcely recognizes that it is in the present,—it is so busily living in the tomorrow. For that reason the little girl borrows her mother's long skirt and plays she is a woman; the boy steals his father's tools that he may be a man. Even the retrospect of old age is a forward look, for while the experiences are in memory, the friends have gone on before. Tomorrow is the important time.

Any book or person that deals with the future life instantly interests us, for we are by nature more interested in tomorrow than yesterday. The text is a part of one of the visions that John had about the future life. To get its import we had better for a moment study the words he uses. You will remember that in the book of Psalms the order of creation is put down as God making the heavens, the earth, and the sea. In the tenth chapter of Revelation where John speaks of the angel that shall "put one foot on the land and one foot on the sea" he swears by earth, he swears by him that made the heavens and the things that are therein, the sea and the things that are therein.

You will note here that the order makes the sea the terminus of the world's imagination. Our equivalent for it would be the universe. Had there been any bigger word for John to use, he doubtless would have used it. The largest term that life affords, embracing the biggest things, is used to express the basis of the life to come.

If we reduce this to a principle, it teaches us that what is imagination today is achievement tomorrow. The reach of one generation is the enlargement of the next. We are perfectly correct in gathering together all the great deeds, revelations and conceptions of our day,—

thoughts from the great universe about us, from the great world of knowledge around us, thoughts of wisdom and of greatness, and putting all these things together,—to expect that we shall surmount them, master them, and that they shall be a basis of our future worship. The smallest thing that John says about the future life, is that the greatest things that we can think today are to be a platform for our feet.

"I saw as it were, a sea of glass." I wonder if you have ever guessed at the birth of this idea. All ideas are born in human experience. You will pardon me if I say that I think I know where this idea of the sea of glass came from. You recall the story of Christ and His disciples going out upon the lake in a boat in the after part of which the Master went to sleep. There came up a great storm. The waters grew rough and they were in danger of being swamped at the end of their efforts. In desperation they went to Christ and waking Him asked, "Carest thou not that we perish?" and there was a great calm. Over the hills over which so recently the storm had raged, the light of another day broke, and as the sun climbed over the mountains, he lit up the calm and placid sea.

Many years have passed since that experience,—John is looking into the face of tomorrow, and when he seeks some picture that shall embody the peace and quiet of the life to be, there comes to his mind the picture of the quiet lake on that beautiful morning when Christ had stilled the tempest, and the sea at which he looks is no longer turbulent and storm-tossed, but as a sea of glass. God is smoothing the wrinkles out of life. In the present hour he is seeking to quiet forever all the bloody storm of war between great nations. Shame on us if ever again the lowering clouds of war shall break in fury on the English-speaking world! What think ye tomorrow would be if in the quiet of this night some angel should pass over city and country, and in some mysterious way should take the storm out of life? What would our intellectual life be with no storm possible? What would the life of our cities be with the rough and rugged eternally excluded? What would be the life of the church with the possibility of tempest forever passed? And what picture shall we use to set forth that blessed state of experience in personal life when the peace of God shall have settled not over us like a mantle, but through us as a nature? That is the peace toward which we travel, the calm to which we go, for though this life is larger than the sea, its peace is that of a sea of glass. No more storms in mental life,—no more doubts and clouds of misgiving. No more tempest in the realm of conscience,—the very possibility of storm has been excluded. He that spake peace to the bosom of the lake has said the

same word to the life of the world, and the sea becomes a sea of glass.

We are not to imagine that because stress and strife are gone that energy is dead, for in the peace of the sea of glass there flames an energetic fire. Here it is difficult for us to think of energy apart from competition and competition means strife. When in pride you introduce your boy and say he was the first in his class in college, you put some one at the other end. Much of our life in business is the strife to get something before the other fellow reaches it, and it usually happens to be the things we can not both have. If we take out the spirit of competition, which is another name for strife, it ought not be difficult for us to think of energy without injury. The spirit of the Christ-life is more productive of the higher qualities of life than war has ever been or can be.

Religion does not propose to petrify the world; it proposes to clarify it, to take out the turbulent. So with every service we shall have the calmness of the sea of glass, but in it all and through it all, we shall have the energy of the fire. We are going to a service in which we shall never tire. There His servants serve Him from morning to night. I expect some time to listen to the Apostle Paul for a week without growing weary, and if David shall have composed some other glorious song, I expect to listen to it all if it takes a month to render it, without ever yawning.

I am not to lose the energy of life because I lose the storm element. The very gospel of Christ is said to be "the power of God," and I expect that power to express itself in my thinking, in my feeling and in my worship, without ever tiring the body I am to wear. While going toward the placid sea, we go toward a sea that is mingled with fire.

THE CHURCH---ITS STRENGTH AND BEAUTY

By REV. CHAS. LITTLE, D. D.

Isaiah 52: 1: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city.

In its application to the church of today, the text naturally divides itself into two commands:—

1. Put on thy strength—
2. Put on thy beautiful garments.

The expression is figurative, but a figure of speech is designed not to weaken the truth; rather, it would clarify it, render it more pronounced and imperative.

The Pilgrim's Progress, a rich presentation of the Christian life as a journey, has been termed an extended metaphor. This is a brief one whereby the church receives its marching orders from its great Commander.

Let us inquire what are the elements of strength which the people of God should possess in this injunction, "Awake, awake; put on thy strength."

1. I suggest first, A Witnessing Spirit. When Peter said, 'Thou art the Christ," Jesus answered, "Upon this confession I will build my church." A little later, after his death and resurrection, he was with his disciples and spoke these as his last earthly words: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the Earth."

Brethren, there are many truths about the being of Christ which we cannot comprehend. There is a depth to some of his utterances

which we cannot fathom. But our ignorance is willful and lamentable, if we fail to understand him when he says, on this Confession will I build my church, and I commission you to bear witness thereto both in your own home, and the adjoining regions, even to the uttermost parts of the world. His immediate followers understood him. Every one of them, according to the record or tradition, devoted his life to evangelism, going everywhere. They had but one sermon to preach,—but one theme to present,—Jesus Christ, who died, who rose, who liveth forever more, through Whose name salvation alone can be obtained.

Under such preaching the church grew, and today it has become the one mighty force for the enthronement of Christ. It means not alone eternal life beyond the grave is secured through Him, but in this present time the richest blessings accompany his leadership. He imparts comfort in the hour of trial. He helps us with our burden, opens the eyes of the blind, is a great physician, feeds our bodies and teaches men to be sober, industrious and true.

He is a blessing to the home, the school, the country. Is there, I ask, any worthy vocation, purpose, or ambition, any reform, or social development which does not feel the power of His touch? What would any part of our land or any land be if His name or the influence of His name was not found there?

Surely the church is failing in its mission if it fails to make him the central thought in its teaching. As we lose sight of this great Commission, we are losing our strength. A church with Christ dethroned may be a benevolent society, or a social club, very respectable, and may do good, but it has ceased to be a church.

When Samson was shorn of his locks, he knew not his strength had departed from him. A Christian church will likewise lose its strength when the witnessing spirit surrenders to some other control.

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2. Another element of strength is a spirit of unity. Which one of our Revolutionary fathers was it who said to his brother patriots, "We must hang together or we shall hang separately?" How large the book would be if one were to collect in one volume the songs, the resolutions and the burning words sung, spoken or written in our National life, about the inability of any power to sever the union of hearts, the union of hands, or the union of states? It took an immense treasure and hundreds of thousands of lives, with the countless sorrows incident thereto, to demonstrate that this union must remain one and inseparable, and no one has the temerity to say the price paid was too great.

Such a thought of unity has so taken possession of our national political system, it should not be difficult for us to recognize its presence as the secret of success everywhere, and its absence the cause of failure. Its throne is established in the home, in the school and in the progress of a town. The modern expression which says "we must get together," is only another way of showing the weakness of discord.

Nowhere is this more true than in church life. The record of ecclesiastical history is that the individual organization when united, however weak in purse or numbers, can stand undismayed in the presence of ridicule or persecution, while internal dissensions are the forerunner of death.

If it were not painfully sad, the mere mention of discord in a church would seem ludicrously impossible. I was once riding on a country road and passed a place of worship (notice the word "worship") where a strong board was nailed over the door. One faction had put it there to prevent its occupancy by another faction. I asked my companion what was the name of the church, and he said, "I think it must be a 'United Brethren Church.' Such was not the name,—he simply wanted to point out the inconsistency of strife with any church commission bearing a christian name. The word Presbyterian, Methodist, Disciple, Congregational, each and all mean the followers of Jesus Christ, the elder brother, through Whom we are all brethren.

Our Lord is the Prince of Peace. He came to unite, not to divide. "Whosoever doeth the will of God, the same is my brother and my sister and mother." The Biblical figures of unity are all of this sort. The church is compared to one body with many members, or to a house where the parts are fitly joined together, or a temple of living stones put together—or a flock with different folds but one shepherd.

Let this truth, however, be remembered,—the oneness of the church does not of necessity mean the uniting of all churches or in severing all denominational ties resulting in one organization simply. Some are strenuously urging this,—and it is a dream which is possessing the souls of many devout people, never so much as now, that the prayer of our Lord "that they all may be one" may so be realized.

Such may be the ultimate result, and if so, let God speed the day, but in the meanwhile a most blessed unity is maintained where the many religious organizations differ only in matters of form or minor doctrine, and stand together in the great essential truths of christian activity and fellowship.

A Quaker once said to George Whitefield: "Friend George, I am as thou art, I am for bringing all to the life and power of the everlasting God. Therefore, if thou wilt not quarrel with me about my hat I will not quarrel with thee about thy gown." That was wholesome unity. I can see in the Bible authority for the different religious denominations, because the Book is so quiet regarding the machinery of organization. Also the tastes and dispositions of people require these differences. In this age, surely there is a place for the Salvation Army as well as houses of worship where the more orderly and stately methods of praise prevail.

Differences in method, and vision, do exist and will continue to exist. This would be a tame world, if all agreed in all particulars.

In the construction of a house, there are some absolute necessities. There must be a substantial foundation, there must be sleeping rooms, eating rooms, some sort of heating system, windows for the admission of light, and doors for coming and going. As to such essentials there must be actual agreement, but beyond this the beauty of a town requires the freedom of the individual as to decoration and color. Absolute uniformity would be distasteful. Such unity would be monotonous.

We need variety. A child with one finger can play on a musical instrument and carry the tune correctly. But the true strength is brought out when every part helps every other part, when there is a blending of notes and chords which are distinct from each other.

What God may have in store for the church, in the years to come, we do not know, but for the present the strongest form of Christian unity is not an ineffectual attempt at one organization, but for the different churches to know each other, believe in each other, love each other, to rejoice in each other's success and to unite in all great movements for a common good. When all churches will thus praise God there will be a wonderful harmony in the new song which they sing.

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3. A third element of strength is a spirit of progress. The church of which I am pastor celebrated the 75th anniversary of its organization last May. It was a fine thing to do, in every particular a wise thing to do. We became acquainted with names long forgotten or never heard of by the younger ones. We learned the debt of gratitude due from us to those who planned for us, in the day of small things, when planning meant denial. We learned how he who sows and he who reaps are partakers in the same harvest. We learned that though changes come and go, the life of the church is

always the same. It is a unit like the life of an individual. It is good to commune with the past. It is a mighty inspiration for future effort.

But would it not be a pitiable revelation, if it had been found we had not grown any in 75 years,—were occupying the same room in which the little handful gathered for their first service, reading out of the same Bible, borrowed for the occasion, not having increased our membership, starting the hymns by the same tuning fork, never having learned a new song, lighting the room by the same tallow dip, and keeping the body warm by the same old-fashioned foot stoves?

That was all right then. Perhaps the church never had happier days, but it would not be right now. This is a new age, with improvements, inventions, advantages and with corresponding larger opportunities.

What a story the farmer of today could tell the farmer of 75 years ago, about methods of plowing, planting and reaping. Not only is it the teaching of nature, but it is the record everywhere, "first the blade, then the ear, then the full corn in the ear."

I do not teach that which follows is always better than that which has gone before; in some cases it is vastly worse; yet the face of any generation is westward, and it would be a calamity to find it otherwise.

In saying the church should be progressive, I do not mean revolutionary. A sentiment sometimes maintains which would reject an old truth, simply because it is old. It supposes a truth will wear out by reason of age. Our fathers did thus, hence we must do otherwise.

Such an attitude is wrong, wrong in reverence and in reason. One of the noblest acts of Isaac was to call the wells he re-opened by the same names which his father had given to them. There are mountains which were standing before we were born, and they will abide after our death.

There are principles of righteousness, which will outlast time. They are the yea and amen. The interpretations which the Church has given to the great essential doctrines of the Word of God are pre-eminently true, and as unchangeable as the letters of the alphabet. They are like mountain peaks, seen at once from every angle of vision. Yet when we tunnel through these mountains or explore the valleys, we find hidden truths and new meanings not known before. In such a way is revealed to us the greatness of God, his love

and his presence as was not revealed to our fathers. I am a Calvinist, a believer in John Calvin, yet we of this age have an understanding of the broad purposes of God for mankind which was not granted him, and new generations hence will not only love the same Savior but they will find a depth to his love which we are not able to penetrate.

The people of Christ's time said,—you do not know Moses, but Jesus said, YOU have not known Moses. You have perverted his meaning. I have come to reveal him to the world, I have come, not to destroy, but to fulfill.

While the progress of the church is not what it should be, we may take courage in the growth already experienced, and in the unmistakable signs of its continuance. At the close of the 18th century only the most advanced minds believed in Missions and missionary enterprises. But the commission, "Go ye into all the world and preach the Gospel," was read and re-read and underscored—and the watchmen on the towers gave the cry, "Awake, awake, put on thy strength," and thus the last century stepped forth with the spirit of evangelism and increased, and increased in power and unction, until half way down that path of 100 years the women organized societies for the advancement of the work at home and abroad. They found in that early prophecy in the Garden of Eden, "I will put an enmity between thee and the woman," a command to hate sin, and ignorance, and to become an important factor of the church in the proclamation of the Gospel. This was 50 years ago and during these last months all over our land these Missionary Societies have been celebrating their Golden Jubilee.

That is not the only story which the last century tells. As its years were drawing to a close the young people's organizations appeared and have become a mighty force for good. When any would quiet such activities because of their youth and immaturity, they, the critics, were put to silence by the words of our Lord to the Pharisees of his day, "if these should hold their peace, the stones would immediately cry out." Surely the last century was a century of progress,—showing the advancing strength of the Church of Jesus Christ.

In sympathy with this is the awakening of God's people to a larger vision in the few years of this 20th century.

When a warlike people plan for a great campaign there is a massing together of their troops. Divisions are united, several large armies becoming one. All minor traditions and records are concentrated and the strongholds of the enemy are attacked—and over-

thrown by a force, now become invincible. The last few years are witnessing the federation of our Christian forces.

It is not a uniting of the different denominations, but a uniting of their activities. It is a unity of effort, an economy of plans and the overcoming of all unnecessary expenditure of strength and money. A few years ago 33 Christian denominations through their representatives formed the Federal Council of the Churches of Christ in America, representing a total of seventeen millions of communicants.

The object is to reveal to the world the spiritual unity of all the people loving our Lord. It encourages the churches of our towns and cities to work together in all needed reforms, thus showing a oneness of effort; to stand together on the great essential truths of one faith, thus showing a oneness in fellowship with each other and with Christ. It encourages Christians of every name to do away with all denominational jealousy and unholy rivalry, to unite churches in weak fields, and it discourages the organizing of a church in a field already sufficiently occupied by sister churches, where the continuance of too many struggling organizations means the existence of the one only by sapping the life blood of the others.

As features of such a great movement, in part created by it, and in part creating it, we witness the laymen's missionary organizations, the united efforts of the National brotherhoods in their plans for the men and religion campaign of the coming months, and that most enthusiastic international Missionary Convention of one year ago, in Edinburgh.

This spirit manifested in such varied activities puts to rout the old criticism that churches are quarreling with each other, arrayed against each other, and we are singing with an unction heretofore unknown—

"We are not divided,
All one body we,
One in faith and doctrine,
One in charity.

I have presented to you the first command of the text, asserting that the strength of a church requires a witnessing spirit, a spirit of unity, and progress.

The latter portion of the text can only be briefly considered,—Awake, put on thy beautiful garments, O Jerusalem. We want our towns to be attractive. We want excellent streets and homes. Further, we like to see people well dressed. Very likely, some of us give more thought to the decorative features of our apparel than

the Bible would suggest, but neatness and attractiveness have their mission, which should not be disregarded. When the prodigal returned, the father at once said, put on him the best robe and shoes and a ring. Yet, in that command of the text, the reference is not so much to bodily attire as to the attire of the soul. It means those virtues, graces, elements of character, attributes, call them by what name you please, which make up the ideal man, woman or church, wherein God has put his throne. The burial of the poet Longfellow attracted to his home many people of his own generation. One man, himself one of our noted men, but old and with his memory quite defective, stood by the casket, in silence for the while, and then said, I do not recall the name of the gentleman, but he possessed a very beautiful soul. It was the tone of his life and character, the gentleness of his ways, the winsomeness of his personality, which gave him beautiful garments.

What are the garments, which the individual or the church should wear? One is cheerfulness. A church house should be cheerful in its appearance, but better yet, in its worship, its methods, and its atmosphere. I do not mean worldliness or mirth, or anything flippant, but that gladness of spirit which one should possess because of the inheritance he has through Christ.

Haydn was asked why his church music was uniformly so cheerful, and he said, I cannot make it otherwise, I write according to the thoughts God gives me. Cheerfulness is the foe of dismal pictures. It looks on the bright side of things. It can keep step to music. It prefers a song to a dirge.

Another adornment is a spirit of hospitality. Our Lord came not to be ministered unto, but to minister. His life was a contribution. It was a giving life, a life of sacrifice for others, a surrender of his own wealth, in order to make others rich,—rich in heart and in love. He would have us possess the same spirit,—spirit, I say. It must be found within and then it will manifest itself on the exterior. Many of the reasons we give for withholding our hospitality, our friendly attentions, and gifts, are due to some providential hindrance, which we cannot overcome for the time, but many others, whatever the form of the excuse may take, are simply a revelation of an unfriendly heart within. We do not want to make the sacrifice. We are not interested in that which interested Christ. How strongly he puts the argument, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A spirit of hospitality (I use the word in its most comprehensive

form to include manifold acts) is certainly a beautiful garment which every church and every Christian should wear.

Let me present one more decoration,—HOPEFULNESS. A church must be hopeful, it must be hopeful because the victories are largest in the future.

Peter has been called the Apostle of hope. In five chapters he makes 10 illusions to the future.

The man in the church who has lost hope as to its final victory, who is dissatisfied, complaining, full of doubt, is the greatest sort of burden. So far as his influence goes, he kills the endeavors of others.

A man with a cause in hand upon which he can safely ask the favor of God, should never surrender hope. It is God's cause, and He never dies, and His plans are never revised. There may be difficulties in the way, difficulties to test us and try our faith, hardships which seem most distressing, but if we know the cause is His cause, it is only the cowardly spirit which draws back. Columbus believed there was a land West of the ocean. He had never seen it, nor had he conversed with any of its inhabitants, but he knew it was there—by faith he had seen it afar, and he never surrendered hope. Every step of the way was taken with difficulty, but his eyes never lost the vision in the West. It was always before him. His sailors and some of his officers on that journey on the new waters wanted to turn back. The spirit of mutiny was rank, but his heart of hope reproved any surrender. Always were his eyes to the West, and the command was ever the same,—sail on. They were his only words, the prompting, the triumphant teaching of hope,—on and on.

"They sailed and sailed as winds might blow
Until at last the blanched mate said,—
'Why, now—not even God would know
Should I and all my men fall dead!

These very winds forget their way,
For God from these dread seas is gone.
Now speak, brave admiral, speak and say.'
He said, 'Sail on, sail on, and on.'

They sailed, they sailed, then spoke the mate,
'This mad sea shows its teeth tonight,
He curls his lips, he lies in wait
With lifted teeth as if to bite.

Brave Admiral say, but one good word,
What shall we do when hope is gone?'
The words leaped as a leaping sword—
'Sail on, sail on, sail on, and on.' "

And we know the result. It was the victory of faith,—of hope. It discovered a new world.

The church has a greater leader, a greater vision, and a world to conquer, and a greater flag to plant on new shores. Shall any other hope be so persevering and untiring as that which should always possess the soul of the Christian?

The first word of the text is "Awake!" It is repeated, which means emphasis. The disciples on the Mount of Transfiguration did not see the glory of Christ at first—but when they were awake, they saw His glory.

Only on such a condition can the church put on its strength and its beautiful garments.

THE BIBLE: Our Impregnable Gibraltar--- It's Resistance to All Attack and Criticism.

By REV. JOHN BALCOM SHAW, D. D.

Several years ago Mr. Gladstone wrote a series of articles for the Sunday school teachers of America in which he characterized the Bible as "The Impregnable Rock of Holy Scripture." How abundantly and advancingly that title has since justified itself, especially in these anniversary weeks through which we have been passing. Is it not safe to say that the Bible is today more secure, if possible, than it has ever been. Some rocks get harder as they grow older. That is the kind of a rock the Bible is. The more it has been assailed the more impregnable has it shown itself to be. I have sometimes thought that, secure as it was, it has been overlaid these recent years as with an adamantine deposit by the testimony of excavation and discovery and thereby declared to be, as never before, "the impregnable rock of Holy Scripture." While some extreme and irreverent critics have been trying with their tiny drills to bore holes into the rock, as if to blow it up, others with pick and spade have been unearthing a witness to its inspiration which shows us that it goes down far deeper than any one had supposed. Much testimony of this character has come from the excavations made in Assyria, Babylonia and Palestine, but I shall confine myself at this time to those which have taken place in the last thirty years in Egypt.

The first of these great discoveries was in 1881. Professor Maspero, perhaps the world's greatest Egyptologist, learning that tourists were bringing with them from up the Nile valuable curios that were evidently from royal tombs of whose discovery no official report had reached him, concluded it would be best to send spies down into the region of Thebes, and have them investigate the matter.

After a three months' quiet search suspicion centered upon one Abd-er-Rasoul and his brothers, who were arrested and put in prison. Some time later they confessed to having discovered at Deir-el-bahari in the region of the tombs of the kings a chamber of royal mummies, and on this wise. A shaft six and a half feet square was found which went thirty-seven feet deep. At its bottom a passage-way or labyrinth extended west for several feet and then north for a distance, terminating in a room twenty-three feet long by thirteen feet wide, where lay closely packed together no less than thirty-six mummies. In forty-eight hours Professor Maspero's representative had these mummies transported to a boat on the Nile and they were in tow for Cairo. Upon reaching there they were placed in the Museum and unwrapped. Whereupon, it was found that among them was the mummy of the Pharaoh that knew Joseph, Pharaoh's daughter, who rescued Moses from the bullrushes, and her famous father, Rameses the Great, who in all probability was the Pharaoh of the Exodus, Seti I, Thotmes I II and a host of others. The oldest mummy had been dead at least 5,000 years. When I was in Cairo some years ago these mummies were of great interest to me. Apart from their giving a living reality to the Egyptian characters mentioned in the books of the Genesis and the Exodus, clothing them with an historical aspect which they had not before had, they also confirmed the portrayal which the Bible gives of their traits and characters. Pharaoh's daughter has just the simple, kindly face you would expect to find after reading the Bible account of her deed. Her father, who is pictured as a proud, imperious monarch, has a corresponding countenance. Rameses the Great is as proud and pretentious as you would have supposed, and thus also with all the others.

The two which especially interested me were Jannes and Jambres, spoken of by Paul in his second letter to Timothy as having withstood Moses. These were probably court jesters and magicians who by their cunning tried to reproduce and thus discount the miracles wrought by Moses. True to their vocation, their faces revealed the lines of wit and artfulness as one would have supposed. In these and other ways this discovery gave a credibility to the early history of the Bible, the value of which cannot be overestimated.

The second discovery was in 1884, made by Professor Edouard Naville of Geneva at a place marked on our modern maps as Ismailiya, near the present Suez Canal. The canal was building at the time, and at Ismailiya there was a camp of workmen and soldiers. Professor Naville had been sent down by the Egypt Exploration Company to conduct excavations at the site of ancient Tanis,

but, finding the season unfavorable, busied himself at first digging into a mound which had attracted some attention but thus far defied investigation. Here he found the stones all marked "pi—thom," which he quickly deciphered to be "the house of Thom or Thum," an ancient Egyptian god, and he concluded that this must be the ancient treasure city, Pithom, which Pharaoh had built. Continuing his investigations, he found a square of underground buildings with thick walls and consisting of two stories, the lower having been reached through trap doors. As he got down into the deeper tiers of brick he came upon a kind that had been built without straw, evidently the very work of the Israelites who had been compelled by their task masters to make brick without straw. Not alone in this particular was the Bible narrative confirmed, but it was found that while the ecclesiastical name of the city was Pithom, its civil name was Succoth. Here, then, was one of the places from which the Children of Israel marched forth on their way to the Red Sea and suggested the actual route which they took. Imagine the confirmatory value of such a find. When in 1900 I went by train across this very country, I felt that I was, beyond doubt, passing over the very section made memorable by the fleeing Israelites centuries ago.

Hard upon the heels of this discovery came a third in 1887 at Tel-el-Amarna. This was the unearthing of hundreds of cylinders bearing ancient inscriptions that lighted up the records of the Books of the Kings and the Chronicles with reality and trustworthiness. On these cylinders were the names of many Eastern kings, who are mentioned in the Old Testament—Esarhaddon, Assurbanipul, Sennacherib, and others—and accounts of several transactions between Assyria and Egypt. One hundred and fifty names of places also occur in these inscriptions which the Bible mentions with accuracy. One inscription was found giving an account of an invasion by Thotmes I in 1633 B. C., that extended through Palestine and eastward, and another recording an invasion by Thotmes II in 1600 B. C., which swept from Gaza clean to the Euphrates. Thus these historical books were given from an outside source a ratification which could not be disputed, showing the narratives of that interesting but intricate period of history could be depended upon.

The fourth discovery in this series took place in 1896, near the Ramesseum in the vicinity of ancient Thebes, and may be seen in the museum at Cairo. It is known as the Stele Israel, being the only inscription ever found in Egypt bearing the name Israel. It is a granite stone ten feet high, six feet wide and two feet thick, upon which the court poet caused to be carved a hymn of praise to Man-

eptah, the Pharaoh of the Exodus. This is the inscription literally translated:—

"Vanished is the land of the Libyans, the land of the Hittites is tranquilized. Captured is the land of Pa-nana (Canaan) with all violence, carried away is the land of Askelon. Overpowered is the land of Gezer, the land of Innuam (in the North of Palestine) is brought to nothing, the Israelites are minished, so that they have no seed, the land of Khar is become like the windows of Egypt. All the world is at peace."

Professor Ralf, himself a celebrated Egyptologist, took me to see this stone and when we had reached it he stood back and remarked: "About this stone is going to be fought, in my judgment, the greatest battle of Egyptology, and I am willing to stake my reputation upon the opinion that the inscription upon it will forever settle the question as to whether the Children of Israel were ever in Egypt." "How, professor?" we asked eagerly, and he replied in substance as follows: "Some say there are two parts to this inscription, the one containing the word Israel, having been put there much later and by another hand. If so, it will contribute nothing of value as to the historicity of the account of Israel in Egypt. But, in my opinion, there are not two inscriptions but only one, the difference in the depth of the letters which others attribute to varying age, being due to the use of different instruments. Both, I believe, were carved by the same hand and describe the doings of Maneptah, who, to protect his fame, had his court poet represent him as defeating the Israelites, whereas the Israelites outwitted him, and this was to be put in stone that it might outlive the oral accounts and be the record that went down into history." If the professor's conjecture is right—and it has not yet been overthrown —what invaluable testimony is here at hand, giving a veracity to the historical records of the Old Testament which will make them thenceforth wholly impregnable.

The fifth discovery occurred February 10, 1900, the day I sailed for Cairo. Not that this fact had anything to do with it, but that it served to fix the date upon my memory. It was made over in the vicinity of the tombs of the kings and consisted of the finding of two royal mummies. One day two Arabs who had long been pushing their great steel rods down into this dry soil in search of some treasure, suddenly hit something suspicious and instantly got to work to dig it out. When the two mummies came to the surface, they notified the authorities and handed over the new-found treasure. Professor Ralf told me he ventured the guess at once that one of them would be found to be Maneptah, the Pharaoh of the Exodus.

Sure enough, when the unwrapping was done, they read across the man's breast MANEPTAH. Does this not overthrow, instead of confirm, the Old Testament? ask some who have been schooled to believe Pharaoh was drowned in the Red Sea. And I make haste to answer: Could he not be drowned and his body rescued and embalmed? Or, if that be not the case, where is your authority that he was ever drowned? One reference seems to intimate it. Psalm 136: 15 reads, "But overthrew Pharaoh and his host in the Red Sea." That being poetry might be taken to be a dramatic statement of the event. But such an explanation is not necessary. The word drowned is translated in the margin "shook off." Of course, Pharaoh could be shaken off into the sea and yet not have drowned. Turn, however, to the historic record in Exodus 14. 28. All that is said there is that the waters returned and covered the chariots and the horsemen and all the host of Pharaoh that came into the sea after them. While in the next chapter where Moses celebrates the event in song, it is "Pharaoh's chariots and his host hath he cast into the sea." Pharaoh himself seems not to have been drowned, and even that fact is confirmed by this discovery, showing that even in matters of detail the Bible cannot be overthrown.

The last discovery was made in October, 1907, at Elephantine, up at the first cataract of the Nile, when Professor Charles Clermont Ganneau, of the University of Paris, dug up wagon-loads of inscriptions and cylinders which Professor Driver of Oxford has declared will do more to fortify the Bible than any other discovery thus far made. These refer to matters and customs of civil, political and religious life, and when deciphered will yield us a full insight into the life of those times. Among other things unearthed in this find was a tablet which recorded a communication to the Persian Governor of Jerusalem complaining of the treatment which they, Jews in Egypt, had received, saying that even Cambyses was more tolerant, and stating that their temple had been pillaged and destroyed. They also found the ruins of an ancient temple with its brazen altar for sacrifice, showing that the Jews must have been strong and numerous in Egypt at that time. The date is 450 B. C. When these discoveries are all analyzed and classified we shall have a thesaurus of confirmation of the people and ways of the Old Testament.

Who can contemplate all these ratifying evidences of the Bible's security without realizing that it is a veritable Gibraltar that no attack can overthrow. The assaults which have recently been made upon it, like that of a certain blatant sensationalist who holds forth from Sunday to Sunday in Chicago, believing nothing himself and

delighting to unsettle the faith of others, sounds like some little firecracker exploding in front of a great fortification, that does not create smoke enough to hide the rock for a passing moment. Gibraltar still stands and is going to stand.

A FORSAKEN MASTER

By REV. J. WILBUR CHAPMAN, D. D.

Text: 2 Timothy 4: 10, "Demas hath forsaken me."

There are some expressions in the Bible which for pathos outrank anything in language. For example, when the first man had sinned and had broken away from God, and God goes seeking him in the garden in the cool of the day, crying out with infinite pathos, "Adam, where art thou?" Or where Moses is pleading for the wandering and rebellious children of Israel, and asks God to take them back again into His favor, exclaiming, "But if not"—that sentence was never finished. Mr. Moody used to say "it was the power of a sob." Then he goes on saying, "Blot me out of the book which thou hast written." Or the expression of Jacob when they would take away Benjamin from him. He cries out in a way which must be touching to every father, "Me ye have bereft of my children; Joseph is not, Simon is not, and now you will take Benjamin from me." Or again the cry of David when he stands between the gates, waiting not so much for tidings from the battle, but for word concerning his rebellious son. When the returning messenger in answer to the king's cry, "Is the young man Absalom safe?" exclaims, "Oh, king, let all your enemies be as that young man is," then David staggers down from his position crying out, "Oh, Absalom, my son, my son, would God I had died for thee!"

But passing from the Old Testament into the New, there is an expression of even greater pathos when Jesus standing upon the Mount of Olives looks down upon Jerusalem and exclaims, "Oh, Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" There is still another kind of the same sort when the Apostle Paul in the Epistle to the Romans writing concerning his own kinsmen exclaims, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have

great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

But pathetic as all these expressions may be, it seems to me that the cry of the Apostle Paul in the text as he writes to his beloved Timothy is quite the equal of any expression that we have studied. He has reached the climax of his earthly career. He had become insensible to suffering,—he said, "None of these things move me"—and almost indifferent to trial, for he exclaimed, "All things work together for good." He had found the secret of a true life when he said, "To me to live is Christ." And now, after a long journey, with trials abundant and heartaches without number, he writes to his beloved Timothy, saying, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world."

Not very much is known of Demas. There are three references to him in the Scriptures. Col. 4: 14, "Luke, the beloved physician, and Demas greet you." Certainly he was in good company. Again in Phil. 23-24, it is stated "There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow-labourers." He is still associating with those who not only are true to the Apostle, but are seeking to be loyal to Jesus Christ. It is not necessary that we should have many passages of Scripture to know about him. By methods known to the student of comprehensive anatomy, it is possible to infer the whole of an unknown structure from a known part,—anatomists determine the skeleton of an animal on the basis of a single bone. In the same way the whole story of a man's character may be drawn from a single characteristic, and so taking these few expressions of Scripture, Demas may be known to us. He is a young man of agreeable manners, with no particular vices, and in the presence of the Apostle he can be moulded as the Apostle pleases. Doubtless he was dazzled by the glory of the fight when he was with the great Apostle; perhaps he had even planned to die with him. He was ready to be stoned with stones, glad to walk with him when he was hailed as a conqueror and entered the city in the midst of tumultuous applause. He is willing to be stoned once, but with the second stoning he weakens, and with another imprisonment facing him, becomes a coward. To be in Rome when Paul was in prison is quite different from being in the city with Paul at the height of his power. So the world

blinds him and he slips away. It is a dangerous thing to trifle with the world. Demas is an illustration of this. This once faithful companion of the Apostle is gone when the Apostle needs him most and he writes to Timothy, "Demas hath forsaken me." The outline of such a message as this grows naturally.

1. THE POWER OF A PERSONALITY.

The text illustrates this. Personality is powerful either for good or for evil. It is said that Napoleon, when he stood at the head of his armies, was worth twenty thousand men,—so great was his personality. Personality is sometimes depressing. I have known of people the very mention of whose name would depress you. When they write that they are coming to see you, you are positively disturbed. If they visit you it is a struggle to maintain the proper poise of Christian character. The longer they stay the worse it is for you. I had a man visiting in my home with so depressing a personality that after he had been with me a week it was almost impossible to conduct family prayers. But the true personality, exerting such an influence as God intended, is quite the opposite. S. H. Hadley of the Water Street Mission, of sainted memory, used to come to my home in the country. We were cheered when we got the first message that he was coming; we could scarcely wait until he arrived. When he came our house was like heaven; you could not drive the children to their play, nor could you send them to their beds. They would sit at his feet with the rest of us and laugh and cry as he would tell us with great pathos of the souls who had come to Christ out of great darkness, and when he went away we stood at the door waving him farewell with one hand and brushing the tears out of our eyes with the other, and saying as we went back into the house, "It has been so different because the man of God has tarried with us." This is personality rightly exercised. The Apostle Paul was like that. He walks the streets of the city and a young girl with an evil spirit is convicted and by his words set free. He went to the city by the side of the river's bank and told Lydia of his Savior and she is baptized. He visits the home of Philemon and Onesimus, the slave, is impressed with his spirit, and later when slavery oppresses him, he sought Paul out and heard again the story from his lips and went back to his master to live as he should. One day Demas doubtless came in touch with Paul in some way and followed after him, and Paul loved him, and trusted him, and used him, but when he needed him most, he was gone.

II. THE PRIVILEGE OF FELLOWSHIP IN SERVICE.

Paul says: "Luke, the beloved physician, and Demas greet

you," as if they worked together, Luke the physician studying and watching the Apostle for the first sign of a flushed face, or the eye becoming too bright and shiny, or the nerves too trembling, or the body too strained. I can imagine that he and Demas together helped the Apostle and that Demas was like a nurse with tender touch, soft voice and helpful personality, overcoming the pain and the weakness, and thus Luke and Demas preached through Paul. This is the joy of service. For whenever you find two toiling as they should for Christ, there are three present, for Jesus is with them, and when there are three there are four. God pity the man who turns to the world from such a privilege as is offered him in serving Jesus, imagining that he can find in the world what only comes when he walks with Christ.

When we were nearing the end of our Australian mission, we held service one afternoon in a church in Adelaide. Leaving the closing of the service with Mr. Alexander, I passed into the crowd and waited on the outside. A plain-looking man came toward me and taking me by the hand, he drew me toward him and unintentionally drew me into a puddle of water. I drew back as the people came around me and said: "You must not stop me, you must not pull me into the water." Then he said: "I want to give you some money," and I was willing to be pulled back into the water again if money was to be given to me. But it was not money for me personally. The work in Adelaide had been prepared by local and visiting ministers, and one missionary from India by the name of O'Brien had been preparing one of the districts at the edge of the city. Finishing the work the night before we arrived he was walking in to the city on the railroad track and in the darkness fell into a cattle pit. Evidently stunned by his fall he attempted to climb out and did not hear the coming train. The train ran over his hands, cutting off all the fingers of his left hand except the little one and the thumb and all the fingers of the right hand, leaving only the thumb. The Australian people were distressed and sent him contributions, and this plain man said, "I want to give some money to him." I supposed it might be a small contribution judging from his appearance and I asked him to meet me at my hotel the next morning. When he came in, he put in my hands a check for one hundred pounds,—that is, as you know, five hundred dollars. I said: "Mr. McBride, if you are to give such a sum of money, you had better go to the hospital and give it to the missionary." On the way to the hospital, I asked him where he lived, and he said, "I live on a station," which is like one of our great ranges in the West. I said, "How large is your station?" He said, "One million two hundred and fifty thousand acres." He told me of a railroad

that crossed his station and of the thousands of sheep that crossed his fields. Then I did not feel that he had done too much in giving one hundred pounds. When we reached the hospital, the missionary was lying with closed eyes and folded bandaged hands. The nurse announced our arrival and bending over I said: "Mr. O'Brien, I brought a friend to you who wishes to give you a present of one hundred pounds." He burst into tears and said, "Did you say one hundred pounds?" and then indicating by the expression of his eyes that he wanted to speak to me, I bent over and he said, "All night through I have prayed for one hundred pounds that I might send to India, where I have been a missionary, for my wife and children," and turning to my old friend who had brought the money, I said: "You give him the money." So he laid the check upon the bandaged hands and turning he threw his arms around my shoulders and said ,"Is this Christian service?" I said, "Certainly." Then he said: "I will give my life to it." We walked out of the hospital, his life transfigured, the missionary cheered, and every heart burning. Demas had a chance at a better service than this and missed it.

III. THE PATHOS OF A FORSAKEN LEADER.

It is pathetic indeed to find Paul so nearly alone as the text would indicate, but I am wondering whether there could not be a more pathetic cry than this. If so, I think it would be the cry of Jesus over those who once knew him, loved him, and served him and then forsook him. Some church members have done this. They were once filled with joy, their service was known and blest of God, they had the family altar in their home, they lived before their children as Christian people should do, but alas, they have lost the vision of their Lord, their hearts have become cold and they have drifted. Some church officers have done this. Their names once stood for righteousness; they prayed with their children; they stood for everything good and true in the church. As they walked the aisles receiving the offerings or distributing the elements representing the Lord's body, their lives were more eloquent than any sermon that could have been preached. Now they have turned aside and the prospect of fame and the greed for gold have weakened their faith, chilled their ardor and they are drifting from Jesus. Some ministers, alas, drift also. This is an awful day for a minister to live. The page of the printed book bristles with suggestions leading to skepticism,—it is a day of the minister's trial. I feel sure that no man can wilfully turn from Jesus, but sometimes because the body is tired, the mind distressed and the heart discouraged, hope is lost. The drifting begins in some small way, until at last it is as if we had drifted out to the sea with no harbor in

sight. Over all such Jesus is extending his loving arms, saying, "Turn ye, Oh turn ye, for why will ye die!" It is a sad thing that so many people leave Jesus.

IV. THE PROSTITUTION OF A PRIVILEGE.

Demas missed a great deal. He might have suffered with the Apostle Paul and his name would have been closely linked with his when the stories were told of the Apostle's heroism. He might have died with the Apostle Paul. Rome never had such a conqueror as Paul. He trod the streets as he went on toward his execution in a perfectly majestic way. Demas might have kept step with him,—he missed his opportunity. It is a sad thing to find so many people in these days missing the same privilege of glorious service. It is a great inspiration to know that the minister preaching in his small field, the man toiling in the midst of great difficulties, the woman whose heart is breaking because of her many trials,—that all these may graduate out of the university of discouragement and all the despair be turned into a glorious experience.

Down in the South there lived a famous preacher. He was a blacksmith who was unable to read, at least without great difficulty, and Jesus met him, saved him, and although we would call him ignorant, he was truly a great preacher. Sam Jones invited him to speak at his conference in Cartersville and Mr. Jones said that when he saw him, he was at least not much to see, but he gave him some such introduction as this: "Brethren and sisters, this is Tom Sexton. He does not look like a very likely preacher, but we bid him welcome and turn him loose," and Tom Sexton began to preach about Paul and Silas. He described their being taken into the market place, beaten, cast bleeding and suffering into the inner prison and fastened in the stocks. Then in his quaint fashion he said, "I can imagine the Apostle Paul turning his eyes toward Silas, for he could not move his feet and saying. 'Brother Silas, let us sing, and we will forget our pain,' and Silas saying, 'Sing! sing yourself if you want to, that last blow took all the sing out of me.' And Paul said: 'Well, we might as well sing, it will make us forget our troubles.' Then Silas replied: 'Well, you sing, I will see if I can forget mine.'" And Tom Sexton said: "If he did sing, I know what he sang." I confess that he was very much astray on the chronology of his hymn. Said he: "I think the Apostle Paul would sing this:

"Must Jesus bear the cross alone and all the world go free?
No, there's a cross for every one, and there's a cross for me."

Who wants an easy time in the service of the Master? It is when our hardships are many, our tribulations are multiplied, our sorrows seem without number, that we come at last through it all into God's presence to hear Him say, "Well done."

V. THE PUNISHMENT OF THE WANDERER.

Demas lost his opportunity. I am sure he did not have an easy time. I think he would have given much if he could have gone back and been with Paul again, endured the hardship and suffering, even martyrdom, but he had missed his chance. I can not think of him passing into the presence of the Apostle in heaven with very much delight, nor can I imagine some in these modern days passing into the presence of their Master without trembling. The men who have denied the authority of the Scriptures and questioned the deity of their Savior, and sent so many thoughtless people astray! What will they say when they see Him? But there is a way of reaching the end of your life and passing into the presence of the King with a shout of victory. It is when we have done our best for Him, when we have failed again and again, but always have returned to Him with sincere repentance and honest confession.

When we were in Australia we were asked one afternoon to visit an old minister who was dying. We passed into his home and Mr. Alexander said to him as he was lying on his bed, "Can you sing?" "Yes, indeed," he said. "Very well," he said, "let us sing the Glory Song together." I have heard the Glory Song sung by thousands, and have almost questioned whether the singing could be very much greater in heaven, but I never heard the Glory Song sung as I heard it that day when the aged minister and my friend sang, "Oh, that will be glory for me, glory for me,—when by His grace I shall look on His face, that will be glory, be glory for me." Taking his hand I said: "Well, if you should die, it would be well, would it not?" and lifting himself from his pillow and stretching forth his hands, he began to say this verse, which has been attributed to Dr. Andrew Bonar,—

"On the jasper threshold standing
Like a pilgrim safely landing
See the strange bright scenes expanding
Ah, 'tis heaven at last."

Then dropping back upon his pillow, we thought he had gone, but opening his eyes once more, he said with rapt expression:

"Christ himself, the living splendor
Christ, the sunlight mild and tender
Praises to the Lamb I'll render,
Ah, 'tis heaven at last."

And I said as I passed out of his presence, "I would like to go like that, and then pass into the gates of the city and hear him saying, "Well done, good and faithful servant."

I am sure that such an entrance is possible for us all if we are but true.

"THINE THEY WERE AND THOU GAVEST THEM ME."

By REV. F. B. STOCKDALE

"Thine they were and thou gavest them me," John 17: 6.

You are aware of the fact that joy and sorrow try human life in the same way. A great joy finds the weakness in character just as surely as an overwhelming sorrow. You have noticed that more people yield to tempting success than are ever conquered by nagging defeat. More people have gone to Sabbath breaking because they were rich enough to buy an automobile than ever went to breaking God's law because the crops were poor. The pull of material prosperity is far heavier on religious life than is the testing that comes through poverty.

Now, if you will try and imagine the greatest sorrow and the greatest joy of the Master's life meeting in one experience you will get some idea of the trying hour through which Christ passed. The shadow of the cross and the joy of doing the Father's will so strangely blended that we are not able to draw a line between. This strange testing revealed in marvelous splendor the eternal poise of Christ. After reading this chapter I do not wonder at one of America's great poets calling our Lord "The Crystal Christ." This is one of the marvels of His life, that thus tried he wavers not. He is the same in the testing as though he was untried. Nothing swerves this holy personality that the world is coming more perfectly to see; for, after all, the great gospel is not what Jesus said, but rather what Jesus is. He is God's message.

I have selected this phrase because it covers one of the great questions of life in a wonderful way. Picture this band around their Master. As he prays for them hear him say, "They were thine." Now the beauty of this statement is that we have the life to interpret the statement. It is not often that life is the interpreter of

speech. Words ofttimes have to attempt the interpretation of life; but here we have the fact to interpret the statement.

You recall the incident in the life of John the Baptist, who, standing with his disciples, pointed to Christ and said, "Behold the lamb of God that taketh away the sin of the world." Two of them that heard John speak followed Christ and turning he asked of them, "Whom seek ye?" They said, "Master, where dwellest thou?" He said, "Come and see." Later, walking on the seashore he said to them, "Follow me and I will make you to become fishers of men." Then, from the busy marts of trade, he called Matthew to follow him.

There can be but two interpretations to these facts and this text: One makes them a class by themselves and brings us no meaning. Such an interpretation is unthinkable. The other makes them the men through whom there is revealed to us certain fundamental principles of life. There is the only way that they can bring to us a message.

The fishermen were the nearest toilers to nature that can be found. They plow no fields and sow no seeds. They live on the very bosom of nature. Matthew is one of the toilers in that complex place we call politics. With one or the other class all the toilers of the world may find a place. Christ speaks for all toilers when he says, "Thine they were." A little while ago I was on Fifth avenue in New York City. It was the noon hour and the street was filled. Thousands of men were taking a little exercise. What language they spoke I do not know. To a friend I said, "Who are these people?" He answered, "Poles, Italians, Jews." Ask the Master who are they? He will not designate by any geographical idea. He marks by moral ideas. Of all of them he would say, "Thine they were."

Now we talk about our scientific age. In our relation to history, rocks and stars we may be scientific. In our human relations we close our eyes to this first and fundamental truth and forget God's ownership of the race. The Almighty's claim is the FIRST CLAIM in the world and on the world. It is this basal fact in human life that makes unrighteousness forever an impossible stable condition. It is because they are God's toilers that it is an infamy to cheat them. It is this fact that makes it a crime to deal with them unjustly. If they belonged to hell, were owned by the devil, it were a kindness to grind them to death and push them out of the world. O ye money mad men who see nothing in your brothers but an opportunity for monetary gain, listen to this prayer of the Christ and remember that not a toiler in your pit, quarry, factory

or field but is shielded by this mantle that Jesus throws around the toilers of the world. No wonder Paul cried out, "Henceforth I know no man after the flesh."

Now I do not know much about your ways of doing things out here; but back East they have a way of building houses for the specific purpose of making money. Now, if we had sense, we should always build houses for the specific purpose of living in them. In the wicked East the living in a house is the secondary thing; the first purpose is to make money. We build these houses in such a way that when the mother puts the babe, she has rocked to sleep, to bed we rob the sleeping child of God Almighty's fresh air. Can you believe it? While the baby is asleep we rob it and that for money; rob it of fresh air, rob it of health, rob it of life and all for money. "It were better for him that a millstone were hanged about his neck and he were cast into the depths of the sea." To drown in the depths of the sea were a kindness to any man that it would save from this murdering of babies and the man who outrages them will answer to God for that outrage.

"They were thine." Put this statement beside your "Sweat shop" system and a more infamous system neither earth nor hell ever gave birth to. Put the statement beside the fact that we kill five people every two days in the mines of one great state and most of them to save a little money. It is the fact that Christ here voices, that makes the world itself eternally discontented with any relationship that does not recognize this truth as the core of things and we shall never be contented with any relationship that does violence to this glorious truth, "Thine they were." Do not ask me to tell you how God Almighty can afford to own a politician. I don't know; but He does own him. Over the simple toilers of the world and those who toil in the most complex fields of life Christ throws this mantle of the Divine right and asserts the ownership of the Highest "Thine they were."

Now the second statement: "Thou gavest them me." This is a very wonderful statement and asserts that the things we think we do by ourselves are done by the help of God. We are in the habit of looking to the stars for the world in which God works. We do make room for the divine in all the universe outside ourselves. We talk of human thought, volition and action as though they were independent of God. God inhabits the world within us as well as the world without us. Inasmuch as God always does the same thing in the same way it is interesting to note the way God gave these men to Christ. God always does things the best way. If he did one thing two ways one would not be the best and you cannot think of

God doing anything in any way but the best. If you will study this statement in the light of the events it covers you will find that God does things THROUGH us more than FOR us. It is certain that these men sought Jesus Christ; it is also certain that Christ sought them. It is self-evident had they not sought Christ they had not found him. You cannot have a friendship alone. Let me illustrate: I am now the pastor of a church that is peculiar in this respect; in the summer time seven-tenths of those who worship with us are strangers. Some time ago a man, who had been in the church the Sabbath previous, said, "Your people are not very social, are they?" "How do you know?" I asked him. He looked surprised and said, "I was there on Sunday; no one shook hands with me." "How under the heavens could they?" I asked him. "You sat near the door and you were outside the door almost before the benediction was pronounced." Let me say to you people that complain of the church not being social, I have yet to meet any man who sought the help and friendship of the church that did not get a ready welcome. The church is under no obligation to those who are not seeking its help. God is not so obligated. These men sought Jesus and so found him. Did you ever hear of men finding Christ who did not seek him?

The thing worthy of note is: that those actions of human life in which thought, motive and volition blend, that is, the perfected human action, is here spoken of by Christ as though the act was the act of God. We are to learn that He who animates the universe about us is no stranger to those vast reaches that our natures cover. "It is God that worketh in us." "He is closer to us than breathing, nearer than hands or feet."

Now what is it to be given to Christ? When does Christ become the owner of a man? When does a man become the property of Jesus Christ? Go back to the story, "Come ye after me and I will make you to become fishers of men." Now, all the Master did was to change what they should fish for. He lifted the MOTIVE of their living all the way from a fish to a man. They had known the excitement of the "Big catch"; they were to know the joy of catching men. If you can figure out the difference in value between a man and a fish you can tell how much Christ lifts men. Now I know something about the excitement of the fish on the fly, but I know no joy that equals that of catching men for Christ. There may be great living in those transactions that involve millions of money, but there is no living that is worth more than that living which builds up the Master's kingdom.

Christ does not always make men happier, but He does make

them bigger. Here is a man who lives for himself alone; put some one by his side for whom he shall live and you have increased the man a hundred fold; put some one at each side of him and he is a thousand fold better. Christ starts men out to live for the highest within their reach. To think the biggest thoughts that they can find; to do the best things that men can do. If you find a better thought of God tomorrow than you have today, cling to the greatest. If you can do a bigger thing tomorrow than today, do the biggest and the best and thus Christ shall own you and again He shall live through you. "Thine they were and thou gavest them me."

THE BIBLE: Our Incomparable Hand Book, the Miracle of Its Preparation, Preservation and Publication.

By REV. JOHN BALCOM SHAW, D. D.

Sir John Seeley, the distinguished Britisher, was once asked the secret of his successful career, and he answered, "I read the Bible and the Times." I am persuaded that you and I cannot read the Bible we now have during this anniversary year without feeling profoundly, not only that God has given it a greater success than has been accorded to any other book, but that He has put upon It, openly and in the sight of the world, a seal that is incomparable, unmistakable and ineffaceable. I never go into my pulpit and stand up to preach from the Bible upon it, and never face my big congregational class with my teacher's Bible in my hand, but what I feel that I am confronting about the greatest miracle of the ages, excepting, of course, the cross of Calvary.

I. I am sure the preparation of the Bible was a miracle. You say the Bible is inspired. What do you mean? If you are rash, you will try to formulate a definition of your own. and you will probably fail as ingloriously as all other human definitions have failed. But if you are wiser, you will fall back upon the Scripture itself and say. "Holy men spoke as they were moved by the Holy Ghost." How many were so moved by the Holy Ghost? Twenty-five at least in the Old Testament, and ten at least contributed to the composition of the New Testament. Consider the prodigious task involved in so guiding and shaping the thought and language of thirty-five men, representing different sections, divergent tastes and temperaments and altogether different conditions in life, that in the end they should, not only come out at the same goal, but catch the same high vision, contribute to the same ongoing purpose, and give us at length a book perfectly unified and altogether self-consistent.

Not only was human personality one of the factors that had to be controlled. but the element of time had to be manipulated. It took at least one thousand years to prepare the Old Testament. It took certainly nearly one hundred years, and, perhaps, if you adopt another view, one hundred and fifty years, to bring the New Testament into completed existence. From the time the first record was made back in the Old Testament to the time of John's vision on Patmos, we have at least fifteen hundred years. And yet God patiently pursued His great purpose and reached out His wonderful hand and controlled places that were far distant and events which were far separated. I call that scarcely less than a miracle.

But there is one other factor, namely, the factor of language. We say "a word is the sign of an idea," and it is with us humans, but with God a human word must be the veil of an idea. Instead of helping God to express Himself, a word must hinder God in His attempt to express Himself. Think of His having to crowd His infinite thought into our confused and contracting language! How did He do it? He began centuries before to prepare for the task. First of all, before He would allow a single word of the Old Testament to be written down, He took the Hebrew nation and brought them into contact with the greatest civilization of the then world, the Egyptian. Later He let them touch in closest relationship the Greek civilization and the Persian and the Assyrian and the Syrian. What was the effect of it all? The breaking up of the stiff Hebrew tongue, softening it, broadening it, giving it a flexibility it could not otherwise have had; and all the books of the Old Testament have been written in that language, with the exception of a few brief paragraphs which you find in Daniel or in Ezra. God took that pains to get ready a language for the Old Testament so that when He came to have it written it should express His thought in the best possible way.

His course with the New Testament was of precisely the same sort. He took Alexander the Great and carried him into the East and brought him into contact with the oriental civilizations. This brought into the Greek civilization the influences of the East and so developed that wonderful Greek tongue, giving it breadth and richness and flexibility and delicacy of expression, that every one who knows anything about the Greek will say that there is not a more expressive language in all the world today than the old Greek tongue in which all the books of the New Testament were written. God certainly had His hand in this preparation.

Then came the task of bringing together all these various compositions and editing them, and so editing them that they should

make up the volume which we now call our Holy Bible. How well He did it! By the close of the first century all the books were in their places but six which were struggling for inclusion. There was some question with regard to Hebrews, James, Third John, Second Peter, Jude and the Revelation; but by the middle of the second century the whole way had been cleared and these books came into their places and have held them ever since, so that today not one book has been expelled, and there is not a single book of our Bible which even at the hands of the higher critics is threatened with expulsion. I ask you to contemplate this wonderful process of preparation as you stand in front of your Bible, and if you have anything like my feeling you will say it is nothing but a miracle and no one but God could have wrought it, and you will come up to your Bible with a new sense of its divineness.

II. Consider with me what I call the miracle of its preservation. Take into account the difficulties in the making of the first copies of the Bible after the Bible had thus been brought into a whole! Take into consideration the fact that there were no punctuation marks! All the letters and words ran together without the least separation, and there were no verse divisions and no chapter sections; the only way in which a paragraph was indicated was by a little insignificant mark on the margin of the manuscript. When you think of following a manuscript and copying letter after letter, running it along without any separation, you can see the difficulty of such a process. How well did those copyists succeed! You talk about the inspiration of the authors of the Bible, I like once in a while to speak out with a great deal of emphasis for the inspiration of the copyists of the Bible, so wonderfully did they do their work under divine guidance. So inspired for that exceedingly difficult task were they, that the least possible mistakes have crept into the Bible, and Robert Ingersoll, who went up and down the country calling attention to the mistakes of Moses and holding up the Bible to the ridicule of the blatant and the vulgar, and not less his more scholarly successors have found it impossible to point out any serious mistake in all the copying of those manuscripts, with the exception, perhaps, of once in a while a figure or now and then a letter, a mistake easily traceable and corrected. There it stands today substantially the text that was given out when the Bible was completed. I feel that this is nothing less than a miracle.

What shall we say about the preservation of the manuscripts after the copies had been made? I feel that I step here upon holy ground and would ask you to take the shoes off your feet and approach this question with reverence. After these copies had been

made under divine control, they had to be preserved; how was it done? First, by God's preparing miraculously the material upon which those manuscripts were to be sent out into the world. There were three kinds of material. Of course the papyrus is gone. We have no manuscript dating back before the fourth century, before 350 A. D. You would expect all the paper manuscripts to be destroyed; but when there came to be the danger in the sight of God that the destruction of the Bible might occur, then He put His hand into the problem, as He always does—He has always done this since the Bible was conceived. I have no fear in this day with all the assaults upon the Bible but what God will stretch out His right hand again and mightily defend His Word and protect it against every possible assault that can be brought against it. There were three materials used after the paper was given up. First of all, sheepskin which was called parchment; the finest kind of calfskin which was called vellum; and antelope skin which was still more delicate and durable. The manuscript discovered at the foot of Mount Sinai in 1849 was written on antelope skin. One skin it took to make two pages; and something like the skins of 250 antelopes were used to prepare that manuscript of the Bible. The result is that the material has survived all the lapse of time. I account it nothing short of a marvel that you can go into the library at St. Petersburg, or into the Vatican library and look upon the copying that was put there over fifteen hundred years ago, and find not only that the writing is easily decipherable but that the material upon which that writing was done stands there intact. God not only preserved the manuscript but the material against the assault of time. Will you tell me why it was that those monks had not torn to pieces that copy hidden away from public sight and from the destructive hand of man, that wonderful manuscript that Tischendorf discovered in 1849 in the convent at the foot of Mount Sinai? They did not know its value. Why was it not destroyed in some fire? Why was it not used for kindling as so many old manuscripts had been used? It was because God had made the covers of that old book fire proof, and He had held it hidden away from all possible attack and destruction until Tischendorf went and made the great discovery. And now we have copies of it spread all over the world. When that manuscript was put into the library at St. Petersburg the Czar had made several facsimile copies; our Bible society has one of them in New York; there is another in the Astor library; and there is another in the Lenox library; and the other day I stood in front of a case in the Newberry library in Chicago and looked upon a copy or a facsimile of that manuscript that dates away back fifteen centuries ago.

Tell me where the manuscript was which was not brought to Rome until 1448? There it is now intact, locked in the Vatican library. Where was it for those 1200 years? No one knows. It is probably a copy which they made at Alexandria. How did it come to survive the fire that destroyed the great Alexandrian library? Most of the manuscripts were burned, indeed, very few were saved. Why was not this one in that library? Who kept it? Who finally brought it to the light? Who took it to Rome and locked it behind those safe-guarding doors? The hand of God. God had prepared a book that was unique and unparalleled. It was the only book He was going to give to the world as expressive of His revelation, and He took pains to take care of it. I stand with the utmost reverence before that marvelous work of its preservation by God's providence. You talk about its being foolish and weak-minded to lift your Bible tenderly when you hold it! I could not do it in any other way, and since I came to know the history of God's keeping of that book, it seems to me that it has a sacredness about it that I cannot offend without sinning against God Himself.

With regard to the other manuscripts we have the Alexandrine, dating back to the fifth century; it is in the British museum in London. Then there is the manuscript called the Ephraem, a palimpsest. A palimpsest is an old manuscript which has been written on before, and when material was scarce they had to use it again, and so they turned the page around and copied in the opposite direction across the page. It is very difficult to decipher. But that Ephraem manuscript has been deciphered, and you will find it today in the Royal library at Paris. Then there is Beza's, dating back to within the seventh century; it is in the library of the University of Cambridge. Here are these manuscripts coming to us out of that far distant past, speaking to us as nothing else could, and speaking to some of the higher critics—I would rather use the words highest critics; higher criticism has done some good, none of us are so narrow as scathingly to attack all higher critics; but that class of higher critics who are irreverent, who care not whether they destroy the people's faith or not, why, one would suppose that they would, in their coming up before this spectacle, hear God's voice saying to them, "This is holy ground, take off your shoes from off your feet." That is the miracle of its preservation.

III. Turn with me to what I call the miracle of its publication. Who were charged with the duty of making these copies? When we look back into church history we find that the great Origen, one of the master scholars of the world, a man led out of the heathendom into the Christian faith in a miraculous way, gathered about

him many young virgins of consecrated spirit who had not the opportunity for missionary service, as young women today have, but who had the zeal for God. They offered themselves for service, and Origen set them apart for the copying of the manuscripts of the Bible. Thus the manuscripts were multiplied. You can imagine how delicately such women would do it, and with what consecration. No vulgar hands touched this work; no stenographers were called into service who were not devoted to the honor and glory of God; no heathen amanuenses were given this high responsibility; but young women who had come out of heathendom, had felt the touch of Calvary and who had had the breath of the Holy Spirit breathed into their souls—those young women gathered themselves together, and, doubtless, beginning their task every day with long and concerted prayer, gave themselves to this sacred task of copying the manuscripts of the Bible. This fact will account for their faithful reproduction.

Then came Constantine. You will have to say, whatever criticism you may pass upon the event, that the conversion of Constantine was one of the great miracles of history. This man, who was born a heathen, put upon the banners of imperial Rome the sign of the cross three hundred years and less after the crucifixion, bringing his whole household with him into the service of this new Master, his mother being so filled with devotion to Jesus Christ that she left the royal palace in Rome, went to the Holy Land and spent her time searching out the probable site of the birthplace of Christ and erected that memorial church over the cave. When Constantine had been converted to the faith, one of the first things he did was to have twenty copies of the Bible made. It is a general supposition that the manuscript which was found in the convent of St. Catherine at the foot of Mount Sinai, was one of those copies, made about A. D. 325, passing down through the centuries and somehow finding its way out into the desert and back into that old library to stay there as a musty volume, and in 1849—within the memory of a good many who are here—to be discovered and copied and today sent to the ends of the world, and used by Wescott and Hart in making up what is now regarded as the best text of the Bible.

Then came the translations. If you do not think that this was marvelous work, then I fear you do not know what a marvel is. The Old Testament was still in the Hebrew, the Greeks could not read it, nor the Romans, nor the Teutons, and if it had come to the Anglo-Saxons in that form only a few of us could have read it. But 285 B. C., in Alexandria, Egypt, the Septuagint translation of the Old Testament was made from the Hebrew into the Greek, and that

gave the whole Greek world, which meant the whole literary world of that time, access to our Old Testament. Later came Jerome, who under the tutelage and patronage of Queen Helena, the mother of Constantine, went over into Palestine and put his scholarly scent upon the track and discovered what beyond doubt is the site of the birthplace of Christ. There, after he had located the site, he made his home in that grotto for several years, translating the whole Bible into Latin; and that loosed the Bible and gave it a circulation which it had never had before and which it could have had in no other way.

Then the translations went on. Have we not all been thrilled to the center of our being these last few weeks as we have read the account of Wycliffe's translation, and Tyndale's translation, and Coverdale's translation, and the Genevan and the Rheims and all the others, including the Bishops' Bible? And then, as if God were marching on, and as if He wanted to do His climacteric work, He led forward that movement which put King James into leadership in the church, uniting both the dissenters and the adherents of the Church of England, and giving us that version which we now call our King James Version. You can never tell me that there was any happen-so in that, a thing which took God three centuries to work out through Wycliffe and Tyndale, with their virile style and delicate power of expression and wonderful grasp of linguistic knowledge, and weaving together all the best results of all those splendid translations, gave us the King James Version, which nothing can overthrow and which nothing will supersede. (Applause.) Would you know the superiority of this authorized version, think of this. The Revised Version came out in the eighties; I remember when everybody bought a copy of it, and people were reading the Bible, comparing verse with verse, and they said, "That new version, representative of modern scholarship in England and America, will soon put the authorized version off the pulpits and out of the hands of the Sunday school teachers." Has it done it? I admire the Revised Version, I turn to it occasionally, but it has never put the old King James version off the pulpit of my church. (Applause.) Do you mean to say it was a human work? You have no imagination at all, dear friends, if you say that was a human performance. I say it was a divine task and God magnificently performed it. And the thing which you and I are secure in today is, that when we step out upon that old version with its stately, sturdy and brilliant English, its English that can never die, with all the swing and rhythm that are in it, with all the touch of immortality that is upon it, we can give thanks to God exultingly and enthusiastically—that

He put His own right hand into the task and so guided men that His plan has come to its fulfillment.

Since then translations have sprung up in all the dialects and languages. Today, either in whole or in part the Bible is translated into half a thousand tongues. Last summer in that great Edinburgh conference, which I had the honor to attend, there were present men from all over the world; a cabinet secretary from Corea; two or three Chinamen who spoke as brilliantly as any member of the conference could speak; men from the South Sea islands, from India and Japan, as well as representatives from all the Western nations; and yet we found, although we had been trained to different versions, in different languages, that God had so wonderfully shaped and directed them all that we had one common faith and did not materially differ in our understanding of the Bible. If that is not a miracle, will you tell me what is?

Do you, Sunday school teachers, realize what you are teaching? Do we ministers of the Gospel apprehend what we are doing when we are preaching the Word of God Sunday after Sunday? Is there a single person in this convention who can take that Bible and treat it as if it were nothing more than paper and ink? As a minister I feel more and more that I must treat that Book as God has treated it, the supreme book of the ages, to which God has given the commanding place, which God has reverenced and which He expects me to reverence. And I not only feel like standing in awe before it and saying, "Who am I that I should preach such a Bible?" but I feel like putting it up against my own heart, as if there were some kind of charm in it—I do not think that is superstitious or sentimental—and singing the words which Mr. Excell has so beautifully set to music:

"Holy Bible, Book divine,
Precious treasure, thou art mine."

THE MEN OF AMERICA FOR THE MAN OF GALILEE

By W. C. PEARCE

Mr. Chairman and Christian Friends: Such an occasion as this, such a demonstration as this, ought to bring to our hearts great cheer for the coming days. When I was a boy in the country we used to have barn raisings. We always invited the men, and of course we had some women, too, just to add grace and beauty to the occasion, and bring encouragement to the men. When a part of the barn was ready to be raised the men would all take hold, and the leader would call, "All together, he', O he'," and up would come the side of the barn. When I had become a young man, interested in Christian work, I found in the church just the reverse. When the church had any barns to raise, the women were invited. Of course, some of the men were invited, just to add grace and beauty to the occasion, and encourage the women. The load, however, whatever it was,—new carpet, new organ, missionary fund—would be assigned to the women. When they had all taken hold, the leader, usually the minister, would say, "All together, she, O she." (Laughter.) I think now the tide is changing. Not long ago I heard a story of a man who had had trouble with his wife, and she pursued him with a woman's favorite weapon, and ran him under the bed. She followed him, and began punching him, saying, "Come out of here, come out of here." Finally, goaded to desperation, he exclaimed, "As long as I have the spirit of a man in me I will not come out of here." From the looks of this audience the men have come out from under the bed and are taking men's places in the conquest of the world for the man of Galilee. Our hearts have been greatly cheered by this demonstration, and I would cheer you further by saying that this demonstration in Illinois is but one demonstration of many, many others. Pennsylvania has already planned its October parade, and one county has sent word that it wants five hun-

dred places in the parade. Harrisburg alone promised two thousand. Next August at Winona Lake we are preparing to have a parade and demonstration. I want Illinois to have a thousand men there. Let us make this great interstate demonstration something that will shake the Mississippi valley. Next May at Washington, the Lord willing, we hope to have ten thousand men in line, to be reviewed by our President and other officers of our national government. If I am alive, when the states march past and Illinois is passing by, I shall say, "There she is; match her, if you can!" I want to speak tonight about bringing this tremendous power into contact with the world, that the men of America may be won for the Man of Galilee. I call attention hurriedly, to five great requirements, as I view them, that need to be incorporated into our work if our work is to be permanent and really powerful.

My first word is "Organization"—class organization. I was once in a conference when a man said, "It is not organization we need, it is the Spirit of God." It rather chilled our enthusiasm for a moment, and I was asked to answer, for the man was partly right. The answer I gave was like this: "I came here on a train. Which did the train need the most, steam or the locomotive?" The good brother himself said, "Both." A philosopher once sat in his kitchen. On the fire was a kettle full of water, and the steam was escaping. The philosopher could have said, "O, stop that noise; take that teakettle away; put out the fire; I want to think." But that philosopher was a true philosopher, and this, I think, was the fashion of his thinking: "Steam, noise, power unrelated;" and as he sat there he invented the locomotive, that harnessed the steam and hitched it to the world's load; and as the result, the nations of the earth pay tribute to your breakfast table and mine. Steam WITH the locomotive, does things. It is the teakettle that makes the noise. A locomotive without steam is a helpless lot of metal; a locomotive with steam pulls the loads of Christian civilization. I am dreaming of the day when, through class organization, we shall harness the unbounded enthusiasm of young manhood and womanhood, and hitch it to the problem of bringing the world to Jesus Christ. May God hasten the day! Let me give you a word of caution about class organization: do not organize your classes, and then go on just as you did. Let the responsibility rest upon the committees. Out in Pueblo a man said, "I would like to do that, but there is nobody in our church who will do anything but me." I said, "Then you cannot have an organized class," and the poor man looked surprised and shocked. This is a magnificent crowd, but there are just as fine people with just as much brain power as you who have never been harnessed to work for the kingdom. May God help us to see the

opportunity and lay hold of the privilege, and never cease until the last man of America and the world shall have been harnessed to the work of Jesus Christ.

My second word is "Conquest." Our Sunday schools, like armies, live by conquest. When conquest ceases death begins. When progress stops retreat begins. There is only one way to success; that is to sound the word of conquest, and march forward, winning man after man, until all are won. In this work of winning men, this work of conquest, there are many things I might mention, but I only mention two. First of all, HOLD ON TO THE PEOPLE YOU HAVE. I was in my office one day, and a man came in and said, "We do not take people off our roll until they have been absent eighteen months." I said, "Why do you take them off then?" and he looked surprised. I used to buy clothes in a certain store in Chicago, but for twelve years—if I am correct in remembering—I have bought nothing there. Every thirty days,—I think it will average that—I get an invitation to return. Twelve years on the absent list, and yet not cut off! Some schools cut off the absentees in three weeks. When I was with Mr. Stem at Lake Geneva, some one said, "Do you count a man a member if he comes only once a year?" Mr. Stem replied, as though he had never thought of it before, "Certainly." "Does not that cut down your average attendance?" "I suppose it does, but our class is not after average attendance first; it is after MEN." If a man comes once, maybe he will come twice. If he will come twice maybe he will be converted, or in some way helped to be a better man. I once heard of a school teacher who said that he had taught school six months without a case of tardiness. On inquiry we found that when the time came to open the school he locked the door; then the scholars were absent, not tardy. You can have a one hundred per cent average attendance if when a man is absent once you do not let him return. Average attendance has done us much harm. Get it if you can, but do not get it by dropping off names; get it by bringing them in. But it is not enough to hold our own, we must GET AFTER NEW PEOPLE. Get after SOMEBODY, rather than everybody. This fine philosophy about "the masses," that overlooks the individual, has done much harm. In another state, I was to speak to a convention like this, and the men were waiting. As we alighted from the train I saw some men carrying a young fellow, and they put him down on the cold pavement. I asked what the trouble was. They did not know. I said, "Let us stop and see." The committee said, "We have not time, the men are waiting." I replied, "Let the men wait. I cannot speak with power, or acceptably to my Master, to a crowd of men when I have left behind one chap who needs my help." Go after somebody! somebody!! some-

body!!! A few years ago I was ordered to live outdoors. I got a gun and began, as a source of entertainment to myself, to hunt. I was as fine a hunter as you ever saw, and about as poor a finder. Finally I took a man along with me, a man who was a finder. We scared up a covey of quail, and I blazed away, bang, bang. I got nothing. He fired, bang—bang. He got two. Finally I asked him what my trouble was, and he gave me some suggestions, and the one I want to leave with you tonight is this: He said, "The average hunter, when he aims, aims at the whole bunch." I said, "That is what I do. How can I miss them all?" He said, "You have been doing it very successfully." Then he taught me to get them ONE AT A TIME. There are old bachelors in this country that are old bachelors because they are after everybody instead of somebody. If you who are here tonight will remember this, your coming has been worth while. My next suggestion about going after people is, GO AFTER THEM UNTIL YOU GET THEM. A man said, "We have been to see that man twenty-six times. Why should we go again?" There are two reasons: First, your twenty-six visits are wasted if you do not go again; second, the Scripture does not say to go once, twice, or a thousand times, but "go until you bring him back." That is the commission. Go until you win them. Where is the young man who would give his time, two evenings a week for a whole year, including bouquets, excursions, buggy rides, ice cream soda, and all the rest, going to see a young lady, and then stop? That is not the time to stop; that is the time to begin. It is the last visit that counts. I announced that doctrine one night in Los Angeles to a crowd of perhaps five hundred young women, and they cheered it to the echo. Go after them until you win them. Send seven men after one man, send seven more after that, send seven more after that; send them all after him, again, and again, and again! I never heard of a case where they had to do it as often as that. I declare to you, most men everywhere can be won by twenty-four patient, loving, sympathetic visits, and invitations to your class.

My third word is "Fellowship." If you want to win the men of America for the Man of Galilee, you must be friendly. "He that would have friends must show himself friendly." Write over the door of your class-room, "Once, only once a stranger here." I was once in a Bible-class in Washington, D. C., and to avoid missing anyone they did this,—I am going to ask the men of the two center sections to help me. Please rise. (The men rose.)

Now, each one of you shake hands with two men, and then sit down. (The men shook hands.)

Did any man miss getting shaken hands with? (Cries of "No.")

Did all of you shake hands? All who did say "Aye." (A volley of "ayes.")

That is fine. A prominent layman of this country said to me, "Mr. Pearce, help the people to understand that social life is not a means to an end, but PART OF THE WHOLE BUSINESS." A man is hungry for fellowship. He goes to the church, hears a fine sermon, listens to the music, and his heart responds; he is greatly helped. He is hungry to shake hands, he is hungry for a chat with another man. He is living in a boarding-house, perhaps, and he is lonesome. Because there is no Bible-class to welcome him he passes out of the church; he goes to his boarding house, to a little room on the top floor. He is lonesome, he wants companionship; he does not find it in the church, and therefore he goes out to find it. By and by, if his feet are not anchored and his heart is not fixed, he drops into a pool-room, a saloon, or a beer-garden, and this is what he hears: "Hello, Billy, how are you, old fellow?" He says, "I declare, this is what I am looking for." O, may I say this without fear of being misunderstood? The saloon could not live one year if it were all bad. It has had sense enough to get the music and fellowship that belong to the church, and may God help the Men's Bible-classes to bring their fellows back where they ought to be! I am opposed to worldly amusements. I think I am speaking truly when I say I would rather a coal of fire would burn its way through my right hand than that it should ever participate in a game of cards. I pray that I may never lose my mental poise enough to ever darken the door of a theater. As for the dance, there is nothing good I can say about it, and the same with the other worldly amusements. May I say, in all sincerity, and with a conviction prayerfully born, that I believe if the church of the living God had spent as much time, energy, money and influence in providing the right kind of social life, as has been spent in providing the wrong kind, we would be farther on tonight than we are.

My fourth word is "Bible Study." In the presbytery of Chicago alone, in five years, forty men's organizations disbanded, and not one of the forty was a Bible-class. Your hope of success lies in the fact that you make your classes BIBLE-classes. Do not let the announcements, or the speakers, or the opening or closing exercises, or anything else crowd out God's Book. Only fifty-two Sundays in the year, only thirty minutes per Sunday, only twenty-six hours per year for Bible study in the church. May I ask you, in behalf of this conquest for the Man of Galilee, that you men of America stand like the Chinese wall, stand like the rock of Gibraltar, against any proposition to cramp or crowd the study of God's blessed Book. As

to that study, let it be evangelistic. The average man, as I know him, is not caring much for a scientific analysis of a grain of wheat; he is looking for bread. The average man cares little for the quibbles and cavils of destructive criticism; the average man wants to see Jesus, blessed Jesus. The promise is, "And I, if I be lifted up from the earth, will draw all men unto me." The class that reveals Christ in its life, the class that reveals Christ in its teaching, the class that reveals Christ in everything it does, is the class that will grow and have power, and men will come to say, "There is where I find peace." This old world is like a troubled sea; the storms of sin have beaten upon it until it is lashed into a great tempest, and every human heart is rocking upon it, but always, in the midst of the roaring of the thunders of sin, in the midst of all the confusion, in the midst of the boiling, tempestuous sea there is a voice saying, "Peace, be still." May the men in your classes hear that voice, see Him Who speaks, and come to know Him Whom to know is life eternal! The Bible-class that does not reveal Christ is a failure today, and a worse failure tomorrow.

My last word is "Service." You will recognize that these topics have not been thoroughly discussed, but you know why. May the power of God's Spirit burn these words into your souls! Men like to do things, but they are not satisfied JUST to be doing things. When I was a boy I liked to ride on a merry-go-round, seated on a giraffe and going 'round, and 'round, and 'round, getting off where he got on, minus his money, I feel humiliated. Boys ride merry-go-rounds; men ride Twentieth Century Limiteds. Boys just like to do things. Men like to do things worth while. There is a cry that men are not entering the ministry, that they are not entering Christian work, that they are not responding to the church. I do not know that this is altogether true, but if it be true, I declare to you it is because the Church has failed to issue "The Call to a High and Worthy Cause." There never has been a time when there was lack of men to face death itself in response to the call to a worthy cause. Why did the men of the North respond, "We are coming, father Abraham, three hundred thousand more?" Why did the men of the South, as truly loyal to their convictions as the men of the North, march forth to battle? Why did the women stare with pale faces, and eyes too stern to weep, as they bade their loved ones good-bye? Because they heard the call to a worthy cause. Have a worthy cause, a call to service of the right type. Here is a class of fifteen members. One of them was called to Africa, and the fourteen that remained are paying his salary. Here is a class, one hundred strong in round numbers, and each man is a big brother to a wayward boy. Here is a class that is furnishing all the supply

teachers needed. Here is a class that is working to get all its men to the prayer-meeting service. Here is a class that is working to get all its men to the preaching service. So I might go on and call the roll from ocean to ocean. Classes prosper where they have a vision of mighty service. May God help us to plan great things for our classes! The greatest thing you can ever plan, the greatest thing for which you can pray, is the winning of the last man in your town for Jesus Christ. May God help you to try to do it! O, for a faith to grip it! O, for a courage to undertake it! O, for the joy of realizing it! The men of America will not be won for the Man of Galilee until the last man is won. Be not content with a hundred or a thousand; be not content until the last man is won! Shoulder to shoulder, hand in hand with Christ, heart thoroughly surrendered to Him, worldliness crowded out by throwing aside every weight of sin that doth so easily beset us, let us run with patience the race that is set before us TO WIN THE LAST MAN.

"The life that counts must helpful be,
The cares and needs of others see,
Must help the child of sin to free.
This is the life that counts.

The life that counts is linked with God;
Turns neither from the cross, nor rod;
But walks with God where Jesus trod.
This is the life that counts."

"Bringing Men to Christ" was sung.

SERMON BY DR. CHAPMAN

I feel like after hearing what my friends said on the hillside this evening (and I did not sit with them on the platform because I have never had the pleasure, in the years that they have been at Winona, of sitting in front of them to get the effect of what they had to say upon one seated in an audience) and coming from that hillside, it seems to me that there could only be one service for tonight. I shall, therefore, conduct the service as an evangelistic service and will ask for the minister here to forget for the time being that he is a minister—that he will feel that he is a personal worker and willing to put himself in the place where he will pray very earnestly that God will help me in what I feel He wants me to do. I would like also to ask every Christian in this building this evening to pray that when we come to the close of the service there may be a genuine expression of what is in our hearts regarding our interest in our own friends and regarding also our interests in our personal salvation. Please pray for that.

I have two texts of Scripture: one of them is found in the 46th chapter of the Book of Genesis and the 8th verse, and you will please me if you do not look at it if you have your Bibles with you. The other is found in the Revelation, the 7th chapter and the 4th verse. This is the first text: "And these are the names of the children of Israel." This is the second: "And I heard the number of them which were sealed." Genesis 46th and 8th, "And these are the names of the children of Israel;" "And I heard the number of them which were sealed." And between these two texts of Scripture is a stretch of years; (I do not need to say that to the ministers, for they know.) A large number of victories, a great many trials, the bearing of many burdens. But there is a coming to an end of the journey; a shout of triumph and a confidence in God which I hope will increase the faith of every one of us as we study these texts tonight. As we go on in the history of these texts we come at last to the place where it seems to be all of glory. So it shall be with you, and so it may be with me.

Introducing the first text is a remarkable man. He is remark-

able in the first place because of his nature. His name was descriptive of his nature. He was called Jacob. He was a supplanter and a cheat and as we see him turning away from his father when he had stolen the blessing and fleeing from his brother when he had defrauded him of his birthright privilege, when we find him sleeping at Bethel, then gazing straight up into the presence of God, seeing the angels of God coming down and going back, and when we see him in a distant country, toiling for Rachel, loving her dearly for the fourteen years; when we see him meeting with trial after trial, experiencing heartache after heartache, and at last see him again setting his face back towards Bethel, meeting the angel of the Lord at Jabbok, stopping for a little while at Shechem and making the awful mistake of compromise in the matter of following God; then coming to Bethel again, where God speaks to him once more and gives him the promise of His presence—when we pass through the story in this way, you will agree with me that the first text introduces us to a remarkable man. You have seen the sky overcast with clouds and concealing the sun and the sun pushing its way through until at last, as the day was dying, the clouds were all heaped up and the sun set in glory and the clouds seemed like choirs of angels waiting to break into sweetest music. And such a vision of such a day is the vision of this man. He has come to the end of his career, his earthly career, and his children are about him and the names are spoken. This is the introduction to the first text. "And these are the names of the children of Israel."

Leading up to the second text is altogether a different picture. To me it is perfectly thrilling. We stand in the presence of Him who was both God and man; the man of Galilee, the suffering Saviour on the Cross, the triumphant Redeemer rising from among the dead, the glorified Saviour ascending to the right hand of God. But now we see Him in a different way. Dr. Talmage described Him here as Christ, the aged. His head and hairs were white like wool, as white as snow; His voice softer, like the rippling of waters. He was matchless to see and as you see Him and study Him for a moment, history seems to be reaching its crisis and coming on to its climax. We see the glorified church with the four and twenty elders falling on their faces before Him, casting their crowns at His feet and saying, "Thou art worthy to receive blessing and honor and dominion, for Thou wast slain." Then we pass on to the place where the tribes are sealed, and that is the introduction to the second text: "And I heard the number of them that were sealed." But I call your attention to this: that one man's name mentioned in the first meeting does not appear in the second. My subject this evening is, "A Broken Family Circle."

Is yours broken? It may be mended this evening. Are you the wanderer? You may come back before this service reaches its close. My appeal is, first of all, to the man who is a Christian. Secondly, to the man who may be breaking his mother's heart, dishonoring his father's name, hurting himself,, suffering more than he could describe in words, without God and without hope in the world—my appeal in the second place is unto him.

It's a story of a home, and a beautiful home story it is in some respects. A home story is always interesting, but this is specially so. I suppose you agree with me this evening that there is always great power in a home, either for good or for evil. You know the story of that celebrated Dukes family in our country. Out of 550, there were 82 illegitimates, 49 in prison for life, 103 disreputable. One branch of the family numbered 38, 24 were drunkards, 11 disreputable, 16 passed their lives in prison when they were old enough to be sent to prison. You know the story, on the other hand of the young man who came to New York City. When he reached the city, he had $5.00 in his pocket, $2.50 of which he gave to the church, the first Sunday he was in New York. He was in church every Sunday after he came there. He married, and dedicated his home to Christ. God gave him a little boy. He gave him to Christ. He gave him other children and he dedicated them to Christ, and from the day that man entered the city of New York to this day, there has never been a member of his household unsaved. My friends, there is power in a home for good or for evil.

In this story of the children of Israel there were lights and shadows. There are always lights and shadows in every home. Generally the lights are caused by the mother, although I pay the greatest tribute to the Christian father. Mother's love, like that one in the Ohio city, some little time ago, when the school building burned and the children had rushed down the steps and had crammed the door full and her little one was fastened in; she took hold of her arms and tried to pull her out. She could not. She got near her and as the flames came nearer and nearer and nearer, she patted her little cheek. She said: "Never mind, darling. Jesus will be near to you." She brushed the hair back from her little face and would bend over again and again to kiss her. She put her hands close to her, when the flames were touching herself, and prayed with her. A police officer went forward to pull her back, and her own hand was burning. Mothers like that!

Sometimes the mothers are saved, but the fathers are not right with God. Fathers who have forgotten God; fathers who have sinned against God, hurting not only themselves, but hurting their own

children, like the man in Colorado who, some time ago, stood upon the railroad track, holding his two little boys by the hand. The express came thundering on towards him in the distance. Suddenly it swung around the curve. Still he stood there. The engineer could not put on the brakes quickly enough. The train struck him, killed him instantly, killed one of the boys instantly, threw the other little boy at least fifty feet over to the side of the railroad and he died within an hour. There are fathers tonight in the United States like that father, imperiling their boys, hurting their children, hurting themselves, as well. The lights and shadows are always playing in a home, as in the story of the children of Israel. But some day, the last shadow shall be lifted. We'll have the last heartache; we'll have the last tear; we'll have the last moan; we'll have the last good-by, and then,

Into the harbor of heaven we'll glide,
Home at last, Home at last;
Softly we'll tread o'er the bright silvery tide;
We'll be home at last, Glory to God!
We'll stand there secure on that beautiful shore,
All trials are o'er.
Glory to God! we will shout evermore.
Home at last! Home at last!

And the last shadow is gone for we shall be in the light of His countenance. But this old family in the Old Testament brings us a lesson for today in this: It was a family with an eventful history. Don't you remember it? See them tramping, tramping, tramping towards the land of bondage. See them under the lash of the taskmaster. See them bending under the weight of burdens too heavy for them. Hear them as they cry out for deliverance. Then see them march from bondage. The sea could not stop them. The Egyptians could not overtake them. On and on and on. Fleeing into the darkness out into the light until at last, God all the time watching them, they are brought safe home, all but one. You know I would think that you could trust a God like that, who could care for Israel with your own household. I should think that every father here tonight might bring his children and consecrate them specially to God who can keep us all like that. Fathers forget. Even a mother may forget, but God doesn't. I remember hearing Dr. Biederwolf tell a story once in one of the services he was conducting. It was the story of a man in our own city of New York. He came from Scotland and he stayed in New York till he was grown and a man of mature years. Then he started back to his Scottish home, to see his old mother. When his mother heard he was coming, she could

scarcely wait. As for the man, the vessel seemed never to move on the sea and the train seemed to creep along the track. Finally, he reached his boyhood home. He sprang out, a man of mature years, he ran like a boy until he reached the house, pushed the door open. There was his mother, sitting as in the olden time by the fireside, the light of heaven in her face, waiting for her boy. He did what I would have done. He dropped on his knees. He threw his arms around his mother's neck and said: "Mother! I have come home! I have come home! Your son!" I heard Dr. Biederwolf say that she reached down her hand and lifted up his face and pushed him back and said: "No, no; you are not my son." "Yes, mother," said he, "but I am your son;" but he could not persuade her and he was obliged to leave her and he came back to New York and he said to one of my friends, "My heart is broken. My mother had forgotten me!" But God doesn't. All the time watching, all the time holding, all the time guiding—trust Him, trust Him.

I find another thing about Israel. This family of the Old Testament was a sin-marked family. I think in these days, we ought to speak very plainly about sin. I really believe as ministers, we sometimes fail because of compromising a bit on sin. A friend of mine in Australia, a Methodist minister, was preaching a very strong sermon on sin one day. One of his prominent church members came in and said to him: "Doctor, we don't want you to speak so plainly." He says, "It's a scientific fact that the thing you suggest to the mind, you will try to do. Now," he said, "you suggest sin and my children will fall, the first thing you know." "Oh," said my friend, "I see what you want. You want me to preach about sin, but you want me to change the label. I see." "Yes," said the man, "you got my point." My friend arose to his feet and took down a bottle that contained poison and underneath it was morphine. "I see what you want. You want the label changed. Very well," he said; "I'll put on a mild label on this bottle, and the mildest I can think of is the essence of peppermint. Instead of morphine, I'll put that on. Would that please you?" "No," said he. "I'll not, for the milder you make your label on poison, the more dangerous it is." And I think this is the day when we must speak about sin plainly. It trails its way like a serpent through the Scriptures. It leaves its mark upon every page of history. It creeps along from nation to nation. It goes creeping into homes, into hearts. Your boy is not safe and my boy is not safe.

It was a family marked by sin. Maybe yours is like that. If it is, you'll have a chance in a moment to present your prayer. If your life is marked you will have a chance in a moment to get from under the burden and bondage of sin.

Quite a little while ago, there came into the city of New York one of our United States Congressmen. He came from his home in the South, and going into the Salvation Army headquarters, he asked to see the chief officer and said this: "My daughter has gone away from home. Her mother's heart is broken and my name is disgraced." Then he described his daughter: how fair she was; how beautiful her hair; how red her lips; how perfectly formed her features; how fine her form; how sweet her voice. He said: "I want you to find her, and if you find her, never mind the cost, send for me." One day in Washington, he got a telegram. They had found his daughter Mina. The telegram read like this: "Mina is found." He hastened to New York. They had found her only late the night before and had not had time to change her dress nor even to make her clean. When her father came in, her hair was disheveled, her face bearing the marks of her sin, her clothing was rags, her bare feet worn through the shoes, and the Salvation Army officer said: "Sir, this is Mina." The Congressman stepped back a moment, threw out his hands toward her and then drew them up, covered his eyes for a moment and then said. "No, no! That isn't Mina! Why, Mina had the glint of the gold in her hair; Mina had the blue of the sky in her eye. Mina! Why, she had the pink of the rose in her cheeks. That isn't Mina. Mina's voice used to be like sweetest music. 'Tisn't Mina." "Yes, said the officer; "it is. It's Mina as sin has left her."

He came back three months later. She had found her Saviour. The glint of the gold was back again; the flush of the rose had come back; the thrill of her voice had returned. The Congressman took her in his arms, carried her to the carriage and took her to his Southern home. Sin! Sin! Why, when you say it, you have got the hiss of the serpent in Eden. There's only one deliverance from sin. It is found in Him who came to seek and to save that which was lost.

Now, I would like to suggest three ways of holding our children. Of course I present Jesus Christ first of all. First, let the father be right. Let every father in this building tonight, when the invitation is given raise his voice, be he layman in the pew or preacher in the pulpit. One of the most distinguished preachers in our church attended a service like this. He listened while the appeal was being made and finally he arose and staggered down to the front, as if he were going to fall, and lifting up his hand, he said: "Friends, it almost kills me to do this, but my boy, you know about my boy. He's almost killed me. I would like to have you pray for him." In less than a minute, two ministers were by his side at the

front pew. That boy came to Christ before the week was ended. That boy is today studying for the ministry. It may be that some minister here carries a burden he don't often speak of, who has a skeleton in his closet that he don't dare hardly to speak about; some church officer; some man who is not a Christian; some man who may be saying, "Would God I could save my boy." This is the first way. Be right yourself. Get right with God and begin now.

Secondly: Let every mother be right. Harry Monroe said in our meetings in Chicago, I think it was, that when these rescue mission workers made an appeal to men and to women in the name of a mother, they rarely failed. The last time I was in Water Street Mission, where Mr. Hadley made his last appeal and I was there to hear him. He said, "Now, let everybody go down and work." I waited until I saw that everybody had a worker but one and I went down to sit by him. I can see him plainly now. He had his coat fastened together at the top, so that I knew there was no underclothing underneath. His hair was disheveled; he was twisting an old piece of a hat in his hand. I sat as close to him as I dared and said: "See here. If Jesus could save Mr. Hadley, he could save you, couldn't He?" He made no response. I said to him: "I am a minister. Wouldn't you allow me to help you?" He drew a little bit away from me. Finally, I put my arm up around his shoulders and I said: "Did you ever have a Christian mother?" His indifference was gone in an instant. He dropped his head in his hands and began to sob as if his heart would break. He said: "A mother? I had the sweetest mother that ever gave birth to a boy. She prayed for me when I first came into this world and she never left off praying until she went to heaven. A mother? I had the sweetest mother that ever lived." Then I said: "Let me lead you to your mother's Saviour;" and I led him to the Saviour that night. He's a saved man in the city of New York tonight.

We can hold the children by filling the home cram full of everything that is Christian; the spirit of Jesus; spirit of kindness; spirit of love; spirit of patience—all these things, like a chain, will hold your children. Not a very great while ago, we had a great fire in New York on Third avenue—it doesn't make any difference. One of the buildings, 723 we will say, that was burning, was higher than 725; 725 was not burning. The firemen came. They rescued, as they supposed, everybody in the building and then one fireman, who was a blacksmith, standing on the other side of the street, detected a man's hand lifted up against—above the ledge of the window in an upper story. Quick as a flash, he was gone to the building 725, the one not burning. He ran up and up the stairs till he came to

the roof. Then he climbed over the roof of the burning building. He was followed by a man in uniform. He said: "I think we can save him." He said: "I'll lay down, you take hold of my heels and let me down over the edge of the roof and if I can reach hold of his hand, I'll shout up." And so holding on to the feet of this fireman in the plain clothes, he let him down and down and at last there came the smothered shout, for the smoke was almost choking him, "I have him," and he pulled him out of the burning building. There they were, hanging, a human chain, thousands of spectators in our streets breathlessly looking on. Everything was hushed. Finally, the man called out: "Swing me, swing me," and he began to swing him a little farther, a little farther, a little farther, and with an effort that seemed to be more than human, he threw the line over on the lower building and they drew him up. You know I think there isn't sin enough in this world, I think there are scarcely devils enough in hell to hold a boy for time or eternity if he had the memory of a home such as I had, where my mother was a saint and my father a man of God.

Oh, if we would hold them, let's pack the home with the spirit of Jesus.

Now, listen. "These are the names of the children of Israel." "I heard the number of them that were sealed." One left out and the one that was left out, you know, was Dan. Jacob said he was like a serpent. Dan was idolatrous. The Jewish writers say the anti-Christ is to come from his tribe. He's missing at the sealing. Listen, as I come to my close. Listen! Will you be missing? Put your hand over your eyes for a moment and think. Your mother in; your father in, your brothers and sisters in. Are you in? When the roll is called, can you answer? In the hush that falls upon this meeting now, as I plead, and oh may God give me the grace to plead with you as I plead. If your name is not down, put it down this night. God pity you if it should be missing. Oh, if it should be there, think of the welcome, think of the joy, think of the singing. Listen!

"Meeting the dear ones departed,
Knowing them, clasping their hands;
Oh, the beloved and true-hearted,
There in the fairest of lands;
Sin evermore left behind us,
Pain nevermore to distress,
Changing the moan for the music
There in the Saviour's abode."

Is it down? You may come now. May I close with this? When

we were on the Pacific Sound, we came down to the city of Oakland and one day got word that Mr. S. H. Hadley and a number of other New York men had reached Oakland and they would be in our service that night. We had a parade, Mr. Hadley in a carriage leading the procession. When we entered the theater, where the meeting was held, Mr. Hadley took a seat in the audience. He said he wanted to make the appeal that night. Just as he came down, I noticed a gentleman come in and stand in the fly of the theater. As he stood there, I remember I was somewhat drawn to him. When Mr. Hadley arose to speak, I pointed to the man to take the seat. I never heard such an appeal from Mr. Hadley. With that lame foot of his on a chair to rest it, he pleaded with sobs until at last the gentleman standing next to me said: "I never heard an appeal from human lips like that." Then Mr. Hadley, dropping his cane down on the floor and reaching out his hands, said: "Friends, when I came through a western city on this journey I stopped in a beautiful home. The old mother sent for me to come and see her. She said: 'My boy Jimmie has gone away. I think he's in California. I want you to appeal in every meeting for the boy to come home. He's a lost boy,'" and this man of God, reaching out over that audience as if he would have pulled the man from the crowd, pleaded again. He said: "Is he here? Is he here?" and then, too faint to stand, he staggered back towards the chair, the gentleman arising to give him the seat, and just as Mr. Hadley sank back, this gentleman leaned forward and, putting his arms around Mr. Hadley's neck, he said. "Mr. Hadley, I am Jimmie; I'm the boy you have been pleading for. It was my mother who asked you to plead." He said: "Mr. Hadley, I'll come home if you'll tell me how." Then Mr. Hadley arose, with the fire of heaven on his face and the pathos of the Gospel in his voice and shouted: "Friends, he has come home," and with his arms about Him, he led him to Jesus.

I plead with you, oh, in the name of Jesus, I plead with you now. Listen! Listen! Everybody perfectly still. You will be out of here in five minutes. Dr. Dickey said, "Do just exactly what you feel led to do." I feel led to do this: I want to ask those of you who have burdens on your heart—it may be your boy, your girl, your wife, your husband, your friend—I ask you to put it in two words—just say, my boy, my girl, my friend, my husband, myself, and every minister in this building, I can speak for every minister here, will join a prayer circle and pray for your loved ones.

ADDRESS BY DR. S. C. HORNE

You will find my text this morning in Paul's first letter to the Corinthians, the 15th chapter and the 12th verse. Paul's first letter to the Corinthians, the 15th chapter and the 12th verse: "How say some among you that there is no resurrection of the dead?" "How say some among you that there is no resurrection of the dead?" Among you. That is the point, I take it. It is the skeptic in the church, it is the church it is the church losing its hold upon the world because it has, first of all, lost its hold upon its own faith. I don't know how it is with you, but I confess I get very sick and tired of the people who are constantly revising their faith, who drop this particular belief or the other. They will tell you, with a superior air of the exceedingly cultivated persons there are that do not believe this or that. Now, friends, it's very easy to get a reputation on the strength of the things you don't believe. It is very easy to get a reputation on the strength of the things you don't do. One of my ministerial friends in London was walking down the Strand one day toward Exeter Hall with a Frenchman. Just as they got down to Exeter Hall, there came out a large number of people who were wearing blue ribbons. The Frenchmen are somewhat strong on ribbons and he turned to my friend and asked him what all this meant. He said: "Oh, don't you know this means that they do not drink intoxicating drinks." The Frenchman said, with a smile slowly overspreading his face, "Ah, you English. You have no sense of humor. If I wore a ribbon for every vice I did not practice, you would not see my coat." You can't see the life of people who reserve all their ribbons for the things they don't do. There are a number of Christian people who propose to decorate themselves on the strength of the things they don't believe. I want to talk to you a little while upon the consequences of this kind of thinking. I think this is not an inapplicable theme for the present day, the intrusion of the spirit of skepticism even into the borders of the Christian church. It is impossible for high thinking and low living to go hand in hand. After all, my brethren, all the big and brave theologies of the church of Jesus Christ were conceived on the battlefield and under the battle smoke. Augustine, Calvin, Wesley, Jona-

than Edwards—they did not make their theologies in armchairs. They conceived their theology as a great fighting faith, and Christianity is a big fighting faith or it's nothing. It's a faith for big men and for brave souls; for souls who have seen God as Christ saw God and man as Christ saw man and who have concluded that this is the best and noblest thing in the world. I want to say here this morning that Christianity is going to live in our day by its daring. Nothing can ever injure Christianity from the outside. The only thing that ever injures Christianity is decay and corruption within. As long as the heart of the church is sound and strong and brave, Christianity has nothing to fear.

Oh, when I read this Epistle, I think this is the bitterest cry that ever came out of Paul's pastoral heart. "Some among you," he says. "The people for whom, God knows, I have endured everything. Some among you doubting and denying the cardinals of the Christian faith." Why, men and women, if a messenger had come to Paul and said, "Your converts are dying at the hands of the persecutor," that would not have broken his heart. He would have smiled through his tears. He would have said, "Very well; they have lost their lives, but they kept their faith." But these men had kept their lives and lost their faith. That was what wrung Paul's heart. The people of today who keep their comforts and lose their faith. Nobody weeps over them; nobody thinks about them as Paul thought. Whereas, the people who lose their comforts and keep their faith—these are the real heroes of our time—the people who will sacrifice everything if only they might keep the everything of the Gospel of Jesus Christ. A dwindling faith means a dying church. Material riches and spiritual poverty continually go hand in hand. I have never forgotten the impression that was produced on my own mind by one of the great early sermons of Dr. Martineau. He was talking about this Corinthian church and he was laying emphasis upon the fact that it was the church that reflected the tone and the temper and the atmosphere of the city in which it was at work and instead of the city becoming influenced by the church, the church in it was being killed by the city. This church was least troubled, I suppose, of all the apostolic churches by what we call narrow circumstances. There is one little touch in this Epistle by which you can discover it. It is the plea which Paul makes to this church to help the poorer churches. This was the church with well-to-do elements in it, the church that had none of the troubles that the struggling churches had to face. It was a church that was prosperous, that was well-to-do, that had everything the world could offer. And what was the result? That luxury, sensuality, vanity, frivolity submerged its soul. What was the result? The result was

that the Lord's Supper was even made an occasion for revelry. What was the result? The result was that they disregarded and dishonored the Christian name and it was reserved for this church, not the poor churches, not the churches of the slave population, but this church, if you please, to breed the morbid and the skeptic member, who shrugged his shoulders and shook his head and doubted and denied the resurrection of the dead.

There's a picture for you. The people who, having everything, had nothing, and over against that picture, as I remember, Dr. Martineau hung the picture of the Apostle Paul—the man who, having nothing, had everything. This was the man who, for the faith, was battling and buffeting his way from city to city and from prison to prison. Every day added to the scars upon his back and the horrible stigma of his calling. Every day proved the heroic soul of this man. They shut him into prisons and tried to narrow his life and with every pain he suffered, his faith grew greater, stronger, mightier, and in the midst of his suffering, he had to sit down and write in his heart's blood to an easy-going, selfish, pecuniary church in Corinth and tell them what he felt when he heard that some among them denied the resurrection of the dead. Dr. Martineau summed up the whole situation when he said: "It is on the bed of luxury and not on the rock of nature that skepticism has its birth." It is on the bed of luxury and not on the rock of nature that skepticism has its birth. That's not to say, I suppose, that there's no skepticism that has not a nobler origin. But I have to say that the only skepticism which the church of Christ needs to fear is the skepticism that breathes of the spirit of levity and frivolity. We want the people who are going to be ruled by their highest hopes, and not by their lowest fear. And you get that high and splendid hope as a result of the birth that is from above, the birth into all the grandeur and splendor of the life that is in God.

Now, I don't know how it strikes you, but I am bound to say this, that I think everything that we see in our life today confirms the teaching of the Apostle Paul. I have been a minister in the West End of London for fourteen years. I had a church in the wealthiest part of our modern metropolis, right in the center, and for the past eight years, I have done my work almost exclusively among the working population and the poorer population in the central part of London, and as one who has seen both, I don't hesitate to say there is more skepticism in the West End of London than there is in the East End of London.

The other day, I had to go and speak to the young men of a certain university in my own country and I ventured to face them

with this truth: That the root evil about the church of today is this: that we have too much to enjoy and too little to endure. And I am bound to say these young folks at the university, with all the opportunities of their time, sons, as they were, of well-to-do parents, they responded to it—we have too much to enjoy and too little to endure. And that was exactly what was wrong with this decadent church. Have you ever known a church whose faith has been lost in days of persecution? I pause for a reply. In all the pages of history, is there one single example of a church of Christian people whose belief in Jesus Christ has been broken by the rod of oppression and persecution? I pause for a reply. There is not a single example in history of the world of a faith that has ever been destroyed by persecution. On the other hand, the fire and flame of faith has blazed out in the face of the storm. I stand here today a proud inheritor of the old records of the Protestant non-conforming churches of my own country. There is no tale in all history that is more significant than that. Why, what do we owe to the days of their persecution? John Milton's "Paradise Lost and Paradise Regained;" John Bunyan's "Pilgrim's Progress" and "Holy War"; Richard Baxter's "Saints' Everlasting Rest"; John Howe's "Living Temple"—wonderful masterpieces—classics of the literature of the soul—every one of them came out of the days of persecution and retribution. And when these same churches came out into the age of toleration which succeeded, what happened to them? One after the other, you go through the south of England, through the southwest of England and through the east of England, you will find that one after the other went from the faith of Bunyan and of Baxter and of Howe into an unheroic Unitarianism, until today, they have disappeared out of the fighting forces of Christendom altogether. "How say some of you," said Paul, "that there is no resurrection of the dead?" Because you have what you call too good a time; because you have too much to enjoy and too little to endure.

If I make nothing else clear this morning, I want to make this especially clear: My friend or brother who are just facing the bigness of their ministry, my brother, the bigger and braver your life, the bigger and braver your faith will be. The Man who sets himself to live the Christ life will find himself driven to believe as Christ believed. Nobody can ever live the life of Christ or face the ministerial charge unless he holds the creed of Christ and knows the God of Christ and has the spirit of Christ in his own heart. Some people place all their hopes in a big church with little soul. I place my hopes in a little church with a big soul. I don't care

how little the church is; it's the soul God looks at and the soul God has as evidence of what that church's life really is.

A few years ago, we had a census taken in London of the people who went to church and for weeks and weeks the daily and weekly newspapers counted the people who went to church and everybody was counted twice, morning and evening, if they went twice. A neighboring Presbyterian minister put up on the board of his church that he would preach on the people who were counted. I put on my board that I would preach on the people who were counted, but don't count. Now, those are the people I have got my knife in. Counted twice over as if they were twins. And yet, when the crisis of any moral question is at issue, where are they? Wearing their carpet slippers, talking about the heroism of Oliver Cromwell and John Milton, and you could not get them to take their coats off five minutes for any great Christian enterprise, Christian people who have too much to enjoy and have too little to endure. And what do we do? Why, we descend into the creed of the Corinthian church and in your magazines and in your newspapers today, you read in between the lines that man, after all, is but an animal and at the end he will die like a brute. That's what you have done with the great faith of your fathers. That's what it will come to. I tell you this, whenever we have a big cause to sustain, you can't sustain it by that creed. It wasn't that creed that ended slavery. It was the creed of the dignity and splendor of human nature and the divine inheritance of every living soul. It was not a political expediency that ended slavery; it was Christ in man that ended slavery.

The other day, a prominent English physician went down to a medical school in Sheffield to address the students. He spoke to those young medical students—I have no doubt there are medical men here to confirm my friend in what he said. He said to them: "You are being taught in your schools today materialistic theories of man, which means that you will never be able to treat him right, even on his physical side of his nature." He said: "If you don't understand him, you can't be his doctor, and if you believe what you are taught to believe, you can't be a good doctor, let alone a good Christian citizen." He said: "What's your theory—the theory you are being taught? That the brain of man consists of so much phosphorus and so much glue. It he's a bad man, that's because he's got too little phosphorus and too much glue; if he's a good man, it's because he has more phosphorus and little glue. Now," he said, "you can't heal a man medically on that theory." And how goes the fight today? This is the result: Let us get rid of all moral responsibility. Good men, after all, are only men with a little extra

phosphorus. King Leopold, with his atrocious misdeeds on the Congo,—what does that matter—he only had a little too much glue. You are not going to divest human life of all moral responsibility like that. How are we going to fight our big social battles today? We've got to have a creed that's big enough for us and brave enough for us. Remember what you are doing. If you agree that you are only an animal and nothing more, you will have nobody to blame if your employer treats you like an animal and nothing more.

This creed of Paul's, this great conception, is what dignifies all human life. Now, see. "How say some among you there is no resurrection of the dead?" Remember, the cause of the condition of the Corinthian church was in itself. Low living had killed high thinking. Because of the low living of the church, the creed of the church was in danger. There arose this mist, like a fatal miasma, from the stagnant waters of this church, and that kind of mist, the mist of skepticism and materialism, always does rise like that whenever the waters of a church become stagnant, until Jesus descends into the waters again, to trouble the waters, and once again they become full of a divine healing. He impregnates the waters with all their healing virtues and their healing qualities. But the church without Christ is stagnant with everything immoral. That is what Paul wanted to drive home to the conscience and to the reason of this Corinthian church. What has an easy-going, selfish church to say to a faith that makes men heroes?

If the teaching of the New Testament is true, with the confirmation of the biggest hope the human heart has ever dared to entertain, if it's true, I want to know of you as honest men, great outspoken men and women, what kind of service does it commit you and me to? In the slums and alleys of my own city are thousands born for immortality, what ought we not to do for them? If the church believes its own Gospel, how can we sit with folded arms while the poverty-stricken children are wallowing in filth and slime, whom God intended to be His children?

Well, now, can I, in the few minutes left me, can I make this problem live as it lived in the mind of Paul? What made him write this letter? What made him drain his heart's blood to write this passage? "How say some among you that there is no resurrection of the dead?" Then his next thought was of Christ. "If that's true," he says, "your cheap, nasty, easy-going philosophy, if it's true, then Christ is not risen. There is no Christ left. We are all living in a Christless world." Who says so? The most demoralized church in Christendom says so. No other church would ever dare to say so. But what did it mean? What could it mean? It meant that in the

hour which Jesus Christ spoke of as His exodus, when He said, "Father, into Thy hands I commend my spirit," He did not go to the Father, but He died like a brute. That's what it meant. Jesus had walked with God. God had been more real to Him than His nearest, dearest, sacredest of human ties, and at the end, it was all a lie. There was no Father, or He cared not enough for this blameless Son to take into His charge the soul He offered. Jesus had lived a lie, talked a lie, believed a lie. That life above all lives had been nourished in a lie. It was no immortal spirit that spake as never man spake and lived as never man lived. But, oh, think of it! Just an animal life, an animal life, dying an animal's death. Oh! unspeakable is the end! There is no resurrection of the dead. Then, as you will see if you follow on, Paul begins to think about the others who have died. What about them? He saw the face of Stephen as he saw that face in its last moment, and heard Stephen say: "Lord Jesus, receive my spirit." And, according to the Corinthian church, there was no Lord Jesus and there was no spirit—there was neither spirit to receive nor God to receive it. And then he thinks of all the others who died, happy on the scaffold, quiet in the seclusion of their homes, how their souls leaped into the world beyond. And then these dissolute, drunken, frivolous, cynical Corinthians draw their shadowy curtains over all these brilliant lights with "There is no resurrection of the dead."

My brethren, I am going to close with a question. There are lots of people who tell me that they can not believe in immortality and in the resurrection of the dead because it's so much easier to disbelieve. Well, this strikes me as a most extraordinary saying —easier to disbelieve than to believe! Which is easier to believe, that Christ did go to His Father from His cross, or to believe that the death on the cross closed His physical life and was utter extinction? Whether is it easier to believe that when He said, "Father, into Thy hands I commend my spirit," there was a Father who did receive His spirit or to believe that neither God nor spirit existed when He said it? Whether is it easier to believe that the church at Corinth was right or to believe that Paul was right? Whether is it easier to believe that the martyr hosts found what they sought in death or to believe that they, too, were annihilated and that their golden hopes were only broken reeds? I say it is easier to believe that Christ was right. Yes, but I don't stop there, my brother. If it was harder to believe it, what then? If to believe it and all that that belief means to humanity was as Paul thought, a faith that can only be held by those who lead pure, self-denying, consecrated lives, does that disprove its truth? If this vision of eternity is given us as the guerdon of a life well spent, does that disprove its

truth? If it can be shown that it is a belief that everywhere withers in the atmosphere of a selfish society and grows strong where the atmosphere is pure and rare, does that disprove its truth? If it can be shown that the man who lives unto God believes in immortality and that the man who lives unto self does not, does that disprove its truth? If the church of Corinth says no and Paul says yes, does that disprove its truth? If all modern science said no, which, thank God, it does not, and Christ said yes, would that disprove its truth?

I say to you today, be big enough to believe in your real Christ. Plan great things in your churches; expect great things; attempt great things; achieve great things by the great life of the church. You will have a great faith which is the great soul of the church, and I say to you in words once written by Mrs. Hemans, to express the type of men who were upon the mountains of Bohemia, surrounded by persecutors,

"We are watchers of a beacon
Whose light can never die,
We are guardians of an altar
That proves Thee ever nigh.
We are children of Thy freemen
Who sleep beneath the sod.
For the might of Thine arm
We bless Thee,
Our God, our fathers' God."

AMERICA FOR CHRIST

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"America for Christ," is the watchword of all those who would take "the World for Christ." Ours is the strategic position among all the nations of the earth. The eyes of the world are upon us. Our influence as a world power is unparalleled. We have a mission in the earth and a message for the world. If we are to deliver this message and fulfill this mission we must thoroughly Christianize America.

Among all the means to be used for the Christianization of the nation none are more important, none quite so important indeed, as the Christian education of her youth, and that, too, of all her youth. And, in the last analysis, there is but one place where such education can be given, viz., in our State educational system and especially in our Christian free public schools. Not that the family and church are not to educate their youth morally and religiously, for they unquestionably are, but that the parents in multitudes of homes do not and will not and cannot thus educate them, because they themselves are not Christian, not even moral in many instances; and, furthermore, that the church has scarcely more than half of them under her jurisdiction, even within her walls, nor can she ever compel them to come, and is thus without opportunity to train them morally and religiously. Moreover, those she does have she has but one hour a week, as against the public school's having them on an average of twenty-five hours a week for eight or nine months in the year.

Certainly the family and the church must train their youth morally and religiously, but we need in our country all such training PLUS all of the kind that the state can give. Moreover, if we

fail to give it in the educational system of the state, if we fail to raise up a generation of youth having the fear of God in their hearts and regard for His law, we shall never fulfill our mission, never solve a single one of our great moral problems, indeed. What, I ask, can be more fundamental, more vital to our national life and character than the character of the training given the youth of our country—all the youth of the country—in the country's own training-school? De-christianize our state educational system, especially our free public schools, and you will speedily wipe out the last vestige of our national Christianity. On the other hand, Christianize more and more this system and all the powers of darkness will not be able to prevent the thorough and complete Christianization of the nation.

Do you know that there are powerful forces at work today to de-christianize our State educational system? Are you aware that there are three nation-wide organizations representing, they claim, ten million of the population of our country, and certainly seven million at the least, whose members banded themselves together among other things for the express purpose of preparing documents to show why the Bible should not be read in our public schools. The Central Conference of American Rabbis, two hundred and thirty-nine in number, everyone of whom are university graduates; the Union of American Hebrew Congregations, consisting of the laity as well as the clergy (whose annual conventions our President and ex-President are so accustomed to attend and further) representing anywhere from one to two million of our population; the Secular Union, representing millions of atheists, infidels and, sad to say, not a few Christian secularists—these are the forces, the open, organized forces in the field against us. And together with the indifference and sordid materialism of many Christian people they are achieving results. You will doubtless agree with me that the elimination of the Word of God from our schools would tend powerfully to the de-christianizing of the nation. For the opposition that drives out the Bible will sooner or later drive out other things in keeping with it. A thousand illustrations of this are at hand. And yet it is being gradually eliminated.

You are doubtless aware that one Harold Bolce by name wrote a series of articles in The Cosmopolitan Magazine, now more than two years ago, in which he purported to give the result of two years of special investigation made by him of the character of instruction given in our higher institutions of learning, especially in our State Colleges and Universities. He talked, he said, with the professors and read their works. He conversed with the students and examined their note books. He even entered in some instances as a pupil and

spent much time in the recitation room. And this, in brief, he found to be the character of instruction given. And, mark you, he named a score of institutions and even more than a score of professors. Not, of course, that they all taught everything that I am about to name, but that in every institution named and by every professor named something of what I shall mention was taught. And what did he find taught? That there is no personal God whose nature and will constitute the basis of moral obligation; that there is no fixed standard of right and wrong, that it is the product of human experience and therefore changes from generation to generation; that the Scriptures are not the divinely inspired Word of God any more than the writings of men other than those who penned this sacred volume; even that marriage is not a divine institution but a mere human arrangement and that domestic morality is a pure social convention. Who believed him? I'm sure I did not. Nor do I know anyone, especially any Christian, who did. His severest critics were Christian people, especially the editors of the religious press. But in the face of all criticism he stoutly maintained the truth of his charges. And after a good deal of public discussion pro and con the National Reform Association, through its corresponding secretary, addressed a letter of inquiry to the presidents of all the institutions named by Bolce and indeed to the presidents of hundreds of others of the same class. Replies were received from a very large percentage of those thus addressed. And I am sorry to say, to have to say, indeed, that of all those charged and replying not a single one denied the truth of Bolce's charges. Some frankly admitted their truth. Others said almost contemptuously, what's the difference if they are true? And yet others said, no two people can possibly agree as to whether there is any personal God whose nature and will constitute the basis of moral obligation. And others still said, that the Scriptures are of no interest to university students these times except as mere matter of investigation, just as any other traditional writings. There are such widely different views held by equally conscientious people concerning the nature of the Deity, and the doctrine of the atonement, of Jesus Christ that we would not for a moment think of becoming sponsor for any view in our institution, said one college president, that of Bryn Mawr. You know what all this means.

But this, bad and all as it is, is not so bad, in our judgment, as the trend of affairs in our free public school system. I know full well that those who graduate from these higher institutions of learning will exert a much greater influence in proportion to their number, by virtue of their superior intellectual training, than any others, but I know just as well that they are the comparatively few who

pass through these higher institutions, while practically the whole body of our citizens pass through our free public school system, and that too at the time of all times in their lives when their characters are most easily moulded and shaped, and consequently the future character and even destiny of the nation itself determined. The character of instruction which they receive means everything to the future of the country.

It will certainly need no argument in this audience to prove that the Word of God is the source of the highest instruction; that God Himself as revealed therein is the ultimate source of all that is truly moral; that in this Word are found the principles of national life which, above all things else, have made us what we are today, the pride and envy of all the nations of the earth, and which alone constitute the salt that will conserve, develop and perpetuate us as a nation. It lies at the basis of all righteous legislation. It has been declared to be the foundation of both moral and civil law. It ought to be on every teacher's desk and its great fundamental politico-religious truths, such as God's sovereignty and the authority of His law, inculcated into the mind and heart of every scholar.

But it is not on every teacher's desk. Nor are its politico-religious truths being taught to every youth. On the contrary, it is being gradually, but certainly, banished from our schools. Within the past year I myself have addressed a communication of inquiry on this point to the Superintendent of Public Instruction in every State and Territory in the Union, and, in addition, to the superintendents of schools in about two hundred and fifty of the largest cities in the country. Replies were received from practically everyone addressed. I give you the results of the data collected.

In eight States of the Union today the Bible cannot be read legally, and for the most part is not read. In some of these States Supreme Courts have ruled against its use, as in Wisconsin and Illinois; in others, the Legislature, as in Arizona; in others still, the Attorney-General, as in Minnesota and Washington; while in still others, the State Superintendent, as in Missouri, Montana and New York. In twelve other States, in which there is no law for or against Bible reading, among them being California, Nevada, Louisiana, Tennessee and New Mexico, the Book is no longer read in the majority of the schools. See that map which tells the whole tale. (Here a large map, variously colored, was exhibited.) In other States still there are large cities (and the cities usually set the pace for the entire State), such as Denver, Colo.; St. Louis, Mo., and Cincinnati, O., in whose schools the Bible is seldom or never

read. In many eastern cities there is an ever-increasing number of schools in which it is no longer read. And even where it is read in many schools it is read by mere toleration. You may read a few verses from it, but you dare not refer to the Book as a standard of life or rule of action for men and nations.

There is an old German maxim which reads, "What you would have in the life of the nation you MUST put into the schools of the land." This maxim has never been gainsaid, and never can be. Banish, or let be banished from the free public school system of America the Word of God, and sooner or later (sooner rather than later, indeed), you may bid farewell to civil and religious liberty as we today know and enjoy it. For, as we have said, the opposition that drives out the Bible will by and by drive out everything in keeping with the Bible. While we may not detect any serious defect in the citizenship of the PRESENT GENERATION as the result of Bibleless schools (and yet who knows how much of the social and political corruption of the age is attributable to this?) who can calculate the deteriorating effect of such schools upon the GENERATION OF CITIZENS TO COME—the generation of youth now being taught without its benign influence!

I am no alarmist. Neither am I any croaking pessimist. And God forbid that I should ever become either. But God equally forbid that I should become a blind optimist, hiding my head, ostrich-like, in the shifting sands of men's varying opinions, thinking thereby to escape impending judgments. It seems to me that the manly, the courageous, the patriotic, the Christian thing to do is to face our dangers fair and square, and that for the purpose of avoiding and averting them. This is why I have been speaking as I have of the secularizing tendency in our State educational system. This tendency we must correct. The Bible must not only be retained in the schools where it now is, but restored to those from which it has been eliminated. The welfare of our country demands it. There can be no development of character without it. Morality shorn of religion is a sham. The conscience must be trained ere there can be the formation of character. And the conscience can be trained only as it is brought into loyalty to Almighty God. For just as the eye will respond to naught but the light, so the conscience will respond to nothing but divine authority. I should like here and now, once and forever, to shatter to pieces and pulverize to powder the theory held by so many educators, viz., that you can train in morals separate and apart from religion. Speaking reverently, God himself would not attempt this. The Ten Commandments you know. The circumstances under which they were given

you understand. They were given the Israelites when the Lord was about to form of them a nation of people who would not rob and pillage and plunder the one the other, but respect each other's rights. What did He do? What would you and I have done under similar circumstances? We would have begun, I dare say, by laying down a set of rules and regulations, such as, thou shalt not kill, steal, bear false witness against thy neighbor, etc., or thou shalt do this, that or the other thing. That is exactly how God did not begin. That would have been morality WITHOUT religion. You know the preface to the Ten Commandments, "I am the Lord thy God that brought thee out of the land of Egypt, out of the house of bondage." He began by seeking to bind the people to Himself, to make them feel their obligations to Him. Then He issued commands obedience to which He expected and which would develop the moral nature and so result in the formation of character. That is the way God would develop character, and it is the one and only way in which any man or body of men can ever hope to develop it.

Let it never be forgotten that in order to fit the youth of the country for desirable citizenship there must be in our schools the most positive kind of moral training with Christian sanctions. To refuse or even to neglect to give such training amounts in the end to instruction adverse to morality and religion, and thus makes against rather than for the Christianization of the country. What, a system of education, provided at such an enormous expense on the part of the state and free of all charge to the pupil, and yet no provision whatever made in it for teaching the fear of God and obedience to His commands, no provision for teaching reverence for authority divine and obedience to law divine which alone will insure any obedience to human law! The moment the child begins to reason—and that is quite early in his school life—he will naturally, inevitably arrive at the conclusion that, in the estimation of the state all this is of no moment else the state would have made provision for its teaching. In what more subtle and powerful way, powerful because it is so subtle, could the state throw the weight of her mighty influence against our national Christianity—our established Christian usages, customs, laws and institutions—than by simply neglecting to give the most positive kind of moral training with Christian sanctions in her educational system?

That for which we plead is perfectly rational as well as necessary. For what do we punish the youth of this country when they become of age? For the violation of the secular instruction, so-called, that is given in our schools? Did you ever hear of anyone being arrested, fined, imprisoned, put to death for mistakes in

grammar, arithmetic, geography, for poor reading, writing or spelling? I never did. But I'll tell you what we do punish them for. We punish them for disregard of the moral and religious instruction given, or that ought to be given, in our schools. We punish them for theft, murder, perjury, the desecration of the Lord's Day, etc. And I challenge the RIGHT of the state to punish as wrongdoing what it never taught to be wrong. If we propose to punish immorality as a crime we are bound to teach morality as a means of preventing crime. If we propose to continue the use of the oath in our courts of justice and in the induction of men into civil office, are we not under the most solemn obligations to teach the youth of the country the nature of solemnity, the sacredness of the oath?

To all this there is objection, we know. To put it tersely. There came into our office in Pittsburgh not long since a noted Jewish rabbi. "How would you like it, sir," said he, "if we Jews and Roman Catholics and others who do not believe in the Christian religion and Protestant Christianity were in the majority in this country and would compel you to pay taxes to support a school, and expect you to send your children to a school, in which there were exercises in which you did not believe, as we do not believe in the reading of the Bible, the offering of prayer and the singing of religious songs? How would you like it, sir?" "Why," said I, "Rabbi, I would not like it at all. But pray tell me how, in that case, I could help it? If you and such as you were in the majority in this country and carrying out your ideas I would be at your mercy." "But," said I, "where you appear to me to make your fatal mistake is in failing to recognize that this is not a Jewish country, neither is it a Roman Catholic country. And, by the help of God, there are some of us who are determined that it shall never become either." "If," I continued, "you can point me to a country on the face of the earth where Roman Catholicism has held sway and had its way, then I may begin to think that it might be well to allow its opposition to banish entirely the Bible from our schools, even to break up the most magnificent school system the world has ever known. But this you cannot do, and you know it."

"And now," said I, "I hope you will not think me ungracious when I say that as for the class of people you represent, they lost their national independence once because they rejected Jesus Christ and Christianity, and certainly you do not think we will be so foolish as to follow in their footsteps." "That," he said, "is getting the thing down pretty fine." "Exactly so," said I, "but that is precisely where it must come. None know better than you that no nation ever has existed or ever can exist without some dominant religion. Nor can it be a hybrid religion. It cannot be Judaism

and Christianity. Neither can it be Roman Catholicism and Protestantism. It must be one or the other. The only question that America, or any other nation for that matter, has to decide, is what its prevailing religion shall be. And may it ever be so. For just as Protestant Christianity gives to us the man who in the maintenance of his own rights is at the same time most considerate of the rights of his fellow-men, so Protestant Christianity will give to us the nation which in the maintenance of its own Christian life and character, its own rights, its own Christian usages, customs, laws and institutions, will at the same time be most considerate of the rights of any and all classes of its citizens. National Christianity is the one true balance between liberty and law. National Godlessness is anarchy."

A YOUNG MAN IN COMMERCIAL LIFE

By W. J. ROBINSON

Delivered at the Young Men's Conference

All during the days of his preparation for a business career, the young man feels that the life beyond the school days is more or less obscured in doubt and mystery. He has thought from time to time of some particular business or profession which he might like to follow and has probably directed his studies thereto, or has left the whole matter to the dictum of fortuitous circumstances. The ideals and moral underpinning of his young manhood has been formed and developed by his home, his scholastic and religious environment, and he has been taught that manliness, honesty, truthfulness, courage, sobriety and the associated virtues are necessary to a high business efficiency and commercial success. As he pushes open the door into the commercial arena he does so with a dauntless determination to win. When the necessary time has elapsed and he has adjusted himself to his new environment he begins to realize that "life is real, that life is earnest," and the future on which he has entered demands from him the best he has and all that he has, and that in the fierce competition the man with the grit is the winner. He is surprised, however, as he gets a larger acquaintance with business life to discover that the ideals and standards which were so solemnly impressed upon his mind during his preparation, as being necessary to his advancement, have little or no place in the economy of business. Of course, nobody even in commerce would deny the value of honesty, integrity, truthfulness and extreme conscientiousness, but these virtues are entirely too utopian and too inconvenient to be generally used. He is thrown day after day into the society of men whom the world calls successful, to find that their standards of success include no moral precept, and have no basis whatever in the ideals which he has been taught to cherish. He finds men who are identified with the church or some form of religious or philanthropic enterprise, whose immortality and out-

rageous inconsistencies jar his sensibilities to the extreme, and he is led to ask, "Have I not been mistaken in the qualities necessary to success in business life?" He finds that the men all around him look with silent or outspoken contempt upon the man who makes any profession of religion, who stands for social purity and business righteousness. Impure stories and blatant profanity have ceased, alas, to shock and surprise him as of yore. Every condition which he finds in business seems to emphasize the fact that if he would be a successful man he must throw to the winds his qualms and early ideals, disclaim any responsibility for business conditions as he finds them, and adopt the world's selfish code of "every man for himself" and the devil take the hindermost, win the good opinion of the men around him by being as they are and learning the art of being a good fellow, realizing that selfishness is the dominating power in every avenue of business activity and that personal popularity with not too right standard, is the real secret of advancement in the life of business success.

It would be unfair to quote me as saying that a man could not be a success in business life and be a Christian because the lives of thousands of devoted Christian business men who are notable business successes and are standing true in their places for God would immediately disclaim such a conclusion; but I would go further and affirm that after 25 years of business experience where I have had the opportunity of close observation I am fully convinced that no man can achieve the largest, truest success in business without a thorough surrender to Jesus Christ, who says "without me you can do nothing." A great many intelligent men in business when approached on the question of accepting Christ's standards and living by them will immediately reply, "The Golden Rule is good enough for me. If I do unto others as I would have them do unto me, that is the best religion I know of," and that might be a good beginning. If such a life were only possible, WHICH IT IS NOT, what would you think of a man who, after the multiplication tables had been explained to him, would say, "That's fine. That's all the science of mathematics I ever want to know. I care not for addition or subtraction or division or Algebra or surds or fourth dimension, only multiplication," you would say, well my dear fellow, you have made a grave mistake. Multiplication is only a link in the chain of the science of mathematics, it is simply a reversal of addition and without the knowledge and possession of the correllative links you cannot even intelligently use multiplication. No man can practice the Golden Rule until he understands the law of God. In Christ Jesus who, when He gave the Golden Rule, gave also the higher law of "Thou shalt love the Lord thy God with all thy heart,

with all thy soul, with all thy mind, and with all thy strength." This comes ahead of "and thy neighbor as thyself." Without a thorough knowledge of the former it is impossible to do the latter, and his injunction of bearing one anothers' burden and thus fulfilling the law of Christ, these are all links in His great chain. Jesus Christ gave the Golden Rule as a result—an effect, not a cause, for He Himself is the first cause in every effort of the seeking soul towards the light.

A prominent American died in Paris a few days ago, who started life as a poor boy. A friend who realized how bright he was started him in business. Within a year he proved disloyal to the man who trusted him, appropriated his patents and started into the business for himself. He was capable, smart and tricky. He consecrated every faculty he possessed to money making and set out to out-wit, out-scheme, and out-cheat his business rivals and not infrequently he turned the knife on his own friends. He was feared, hated and distrusted. I knew him intimately at a time when he was regarded by the financial men of New York and of America as a business brigand and his stand and deliver has made Wall street shake in its shoes many a time. When he retired from business a few years ago every financier in the country gave a deep sigh of relief. When he died he left $40,000,000. Did he succeed?

I know another man at the head of the largest corporation of its kind in America whose life is an inspiration and a benediction to every man who knows him. He has consecrated to Jesus Christ his time, his talents and his money. He is multiplying himself every year in the lives of four or five hundred young men and women who are preparing for Christian work. He never leaves an opportunity when it is possible to point a man to Jesus Christ and he considers his business as merely incidental to his life of Christian service. His benevolences are wide spread. Business equity and honesty are as natural to him as the breath he breathes, and men love, respect and honor him. This man started life with practically nothing. Today he is one of the most successful Christian business men I know.

Which of these two men is the true success? There is only one standard by which success is to be measured and it is useless to try to disguise the fact that has stood through all the ages. That the world's standard of success and Christ's standard of success are as widely apart as the poles, and it is an eternal verity that the highway to wealth, fame, worldly honor, material success, does not lie as a rule by the way of the cross.

Success as the world views it in business, professional, political and social life, is a glittering mirage.

Sir Walter Scott, who from the beginning of his career was more flattered and idolized than any other man of his day, after a career of wonderful literary success, said as he neared the end, "I am a lonely old man deprived of all my family, impoverished and embarrassed. Some new object of complaint comes every moment. Sicknesses come thicker and thicker. Friends are fewer and fewer. The best is the long halt which will arrive at length and close all." Silent tears rolled down his cheeks as he said: "There is no rest for Sir Walter Scott, but in the grave."

Byron, when dying, embarrassed in his private affairs, without hope, a man whose capacity for happiness was gone and could not be restored, on the last birthday which he was designed to see, he thus described in touching lines, his own lonely miserable condition:

"My days are in the yellow leaf,
The flower and fruit of love are gone.
The worm, the canker and the grief
Are mine alone.
The fire that in my bosom plays
Is lone as some volcanic isle.
No touch is kindled at its blaze.
A funeral pile."

Shortly after composing these verses, the gifted Lord Byron, who had been the object of universal attention, who had as a youth been intoxicated with the idolatry of man, expired, almost forsaken, without even the consolation of breathing out his last in the arms of a friend. His habitation was weather-tight, but that was all the comfort his deplorable room afforded him. No gleam of joy or peace or hope, rose upon that melancholy scene, and without even a prayer for forgiveness, the dying poet passed away.

The great Napoleon, from his island prison, looking back on his past greatness, said, "Now I am no longer anything. Alexander, Caesar, Charlemagne and myself founded our empires on force. Jesus Christ alone founded his empire on love and at this hour millions would die for him. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, lived and adored, and which is extending over all the earth." Every element of human happiness had been within his reach, but all without the Divine blessing, had proven unsubstantial as a mirage.

All flesh is grass, and all the goodliness thereof is as the flower

of the field; the grass withereth, the flower fadeth, because the breath of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever.

As the philosopher, Bacon may be appropriately pointed to. He explored all the heights and sounded all the depths of philosophy, yet closed his days in dishonor, a chagrined and disappointed man.

As the man of enterprise, how touching it is to find Columbus discovering a new world, yet dying of the sickness of hope deferred, and declaring that he could not have served the monarch who neglected him more faithfully had it been to obtain paradise.

Turning to the pages of Scripture, we find Solomon surpassing in wisdom and glory all the princes of the earth, and yet confessing in the end that with the exception of the fear of God and keeping his Commandments, all else was vanity and vexation of spirit. "I said in mine heart, Go to now. I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity. I said of laughter, It is mad; and of mirth, What doeth it? I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits. I made me pools of water, to water therewith the wood that bringeth forth trees. I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy; for my heart rejoiced in all my labor, and this was my portion of all my labor. Then I looked on all the works that my hands had wrought and on the labor that I had labored to do; and behold, all was vanity and vexation of spirit, and there was no profit under the sun."

But it is a great and glorious fact that when a man takes with him into his business career the spirit and life of Jesus the Power of that spirit will influence and permeate every condition with which he is identified. And it is also true that as the power and example of the Christ life becomes more and more manifested in business, the selfishness, greed and unscrupulous sordidness will disappear. Jesus said in speaking to his Disciples: "Ye are the light of the

world," and that is equally true of the servants of Christ in the present day, and the lowliest man can shine as brightly and the radiance of his Christian character will illumine the darkness of his sphere as effectually as the man in some more exalted position in life.

I know a stone cutter who was led to Jesus by Harry Monroe, at Pacific Garden Mission. Strong drink had made him a demon. His friends were afraid of him and his wife, children and family had given him up as a lost cause. The day after his conversion he came to the stone yard sober and quiet. He announced his change of heart and his determination to lead a better life. His fellow workmen made all manner of fun of him and indulged in practical jokes at his expense. Again and again his lunch basket was soaked with beer and whisky and every effort was made to draw him back into the old life, but the Son of God had him fast and gave him a marvelous victory. He has now been standing as a witness of the saving and keeping power of Jesus Christ for 20 months. His home is a heaven, his wife and children have become Christians, his fellow workmen have come to realize the mighty change in his life and show him their deepest respect. He has been used of God to lead three of his own brothers to his Master and the last time I saw him he was kneeling at the altar with a fellow workman pointing him to the Lamb of God which taketh away the sins of the world That man standing for God in a stone yard in northwestern Chicago is a burning and shining light for Jesus Christ. But, unfortunately, these lighthouses for Jesus in business are so rare as to be notable. They are really marked men and I affirm without hesitation that the man who claims to be a Christian and can go through a business career without his associates finding it out is, to express it very mildly, a religious bromide. The church of Jesus Christ is bleeding at every pore because of the inconsistency of men in commercial and professional life who claim church membership, men who are nominally identified with religious work or are officially connected with religious institutions but whose lives are wrong. It was of this class of men whom Jesus Christ spoke so bitterly when he called them whited sepulchres full of dead men's bones, hypocrites. It is almost impossible to conceive of a professed follower of the Lord Jesus Christ the Son of God, the Saviour of men, whose standards of business honor, chastity, morality, truth, honesty, business integrity and decency, are so low, that even the worldling points at him the finger or scorn and disgust. If he were the only one injured the situation would not be quite as bad, but the reproach which is cast upon the religion of Christ through the inconsistency of a professing Christian is a very much worse assault

than anything the enemy can do. You expect assault from an enemy, but a traitor in the camp is beneath contempt, that other large class in religious organization which has been referred to as the bromide—that wishy-washy, dilly-dally, Christian whose wish-bone is where his back-bone ought to be is a negligible quantity anywhere, a cumberer of the ground, the kind on which anti-religious statisticians build their facts. Oh, for men who would stand in their places for Jesus Christ, men who would make a definite complete surrender for him, who would take that step forward and upward which means partnership with Jesus Christ, heirship in all that God, the Father, possesses, a partnership which begins immediately upon the surrender of a broken and contrite heart.

A heart in every thought renewed
And full of love divine,
Perfect and right and pure and good,
A copy, Lord, of Thine.

The surrender of the will to God means abiding peace. It means a guarantee that God will give you everything that is good for you. No good thing will be withheld from them that walk uprightly, and when a man brings into his business life a clean heart, willing hands, a consecrated life, he has brought under the power of God everything necessary to the highest, best and noblest success.

But what is success? I put this question to a prominent Chicago broker who has made a great deal of money in the last few years. He looked at me and slapped his pocket-book significantly. I asked one of the most successful advertising agents of America this same question. He paused a moment and then said, "Contentment is success." Well, I said, you have a fine business, you have a large amount of money, you have a delightful family and a large circle of admiring and appreciative friends, you must be a notable success. He bowed his head and said, "No, with all this I am a discontented man; there is something lacking."

Another acquaintance to whom I put this question immediately replied, "Success is doing the greatest good to the greatest number." I replied that sounds all right in the abstract, but tell me concretely how I can attain success by doing the greatest good to the greatest number. He thought a moment and then he said, "I am sure I don't know."

That same question has been asked over and over again by Mr. Carnegie, Mr. Rockefeller, and hundreds of men with large amounts of money to give away, but all of these men have realized that this one problem is not soluble in any efforts they have up-to-date made,

although they have poured in their millions to arrive at its solution. None of these things are success.

From God's point of view according to the revelation of His word there is really only one definition of success as God sees it, namely, a surrendered life, a life so surrendered that the will of God directs the life, the love of Christ inspires the life, the service of Christ enthralls the life, the peace of Christ transforms the life. The life of Christ is the life, a life hid with Christ in God. Remember, however, that this life from the world's angle is not a popular life. As the world sees it you will be a lonely man but you will never have a lonely minute. Your worldly friends will quietly drop you when you begin a Christian life, but you will never miss them. When others are invited to dances, card parties, theater parties, frolics, prize-fights, etc., you will be left out and you won't care a particle. The Saviour said that the world will despise and hate those who follow Him, and the world has never loved a true follower of Jesus Christ. You will find your greatest delight among Christian people. You will come to realize the true peace and joy of fellowship in Christ and as the world goes out Jesus Christ will infull your life with all His power and peace. You will find your old habits, conceptions, desires, one by one disappear. You will be conscious of an entire readjustment of moral and spiritual values, and by a system of substitutionary illumination, the old is gone without a pang and an entirely new creation is at work in your life.

The lifting magnetism of the cross of Calvary, has lifted you and planted your foot on the sure rock of Christ Jesus which is the foundation of all your hopes for eternity. As the holy spirit obtains complete possession of your life, you will experience a great hunger for souls and the highest ideal and wish of your life will be to be used of God to bring other men to Jesus. Your Bible will become more and more precious, a real light upon your way, and as you intelligently study its living, throbbing pages praying that God will reveal Himself through his Word, you will find your soul illumined and transformed by the spirit of His everlasting truth. As your Christian life increases in power and service, the importance of your business life diminishes, though instead of decreasing in business efficiency you increase because you are not slothful in business but fervent in spirit serving the Lord, and your partnership with Jesus Christ has given you a standard of business efficiency which you never could have possessed without Him. Just as the goal of a self-centered business life begins to loom up and the gold or fame or position or power eludes the trembling, bloodless hand, the Christian, unmindful of earthly reward, looks toward the end of

his journey for that reward of all rewards—eternal life. But he has had rewards all along the way. Jesus Christ has been his companion and friend, in every temptation, which has beset his life and escape has been provided, every hour of sorrow or anxiety, pain or loss, has had its blessed compensation. The world may not call your life a success, but the world's pronouncement matters very little. Death is swallowed up in victory, and you can cry with Paul, "I have fought a good fight, I have finished my course, I have kept the faith," and on that day when Jesus Christ is crowned Lord of all, and as you in the rapture of the sublime moment join in the new song, casting your crown at His feet and hear His "Well done," nobody will dispute with you your success.

I close with that marvelous tribute to Jesus by Sydney Lanier, our beloved Southern poet, which, while wholly inadequate, is the outpulsing of an appreciative heart to the man of Galilee:

But Thee, but Thee, oh Sovereign Seer of time,
But thee, oh poet's poet, wisdom's tongue,
But thee, oh man's best man, oh love's best love,
Oh perfect life in perfect labor writ,
Of all men comrade, servant, king or priest,
What, if or yet what mole or flaw, what lapse
What least defect or shadow of defect,
What rumor tattled by an enemy of inference loose,
What lack of grace even in torture's grasp, or sleep, or death,
Oh, what amiss can I forgive in Thee,
Jesus, good paragon, Thou Crystal Christ.

INDIAN MOUND SERMON

By REV. W. E. BIEDERWOLF

"Have mercy upon me, O God, according to Thy loving kindness; according to the multitude of Thy tender mercies blot out my transgressions. Wash me throughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions and my sin is ever before me."

I am led to speak as I do this afternoon by reason of a number of letters received this past year and some conversations I have been privileged to hold with some whose usefulness is being impaired because of a certain something I want to mention now.

I want you to glance for a moment only at the experience of David. David was caught in an hour of weakness; the rush of temptation swept his feet out from under him and he went down. it was an awful sin that David did and it seems all the more hideous and black because of the previous life and saintly character of the man who did it—a man after God's own heart. He fell, as it were, like an angel from heaven and the deed was like a blotch of blackest ink on an ermine robe. David, the honored king, the devoted father, the sublime poet, the devoted soul, the enlightened servant of the Most High, the friend of God—to think of a man like that doing the thing that David did!

If David had never opened his heart to the world, every one of us here can imagine something of how he felt—some of us possibly more than others—not because his particular sin has been ours, but because of all the sins of our life, one there was that came, more hideous than all the others—sudden, terrific, alluring, it conquered us and cut a bloody gash in our soul when it struck us down. And then the remorse, the pangs of a guilty conscience!

No sooner had David sinned than the hand of God lay heavy upon him. Guilt, deep, dark and condemning did always haunt his waking hours and sit on his midnight pillow to greet him first when the morning came and in his hidden anguish he would call upon the rocks and the mountains to fall upon him and hide him from the terrors of conscience and from the presence of an injured God. All of us know more or less what that means. Just last year a man

sitting just here on my left, a Sabbath school superintendent, told me how the night before he had gone to the lake intending to end it all. "The anguish, the remorse, the regret," he said, "is more than I can bear."

I. But I'd like to ask this question, We have sinned, if not like David, then with him, some of us in some particular soul-debasing, God-dishonoring way—HAVE WE REPENTED WITH DAVID?

The whole Fifty-first Psalm is the broken, passionate cry of a penitent soul. He does not try to excuse or apologize or vindicate. He says, "I acknowledge my transgression." He says, "Purge me; wash me thoroughly"—the word is a significant one; it means washing by beating and kneading, and he says, "Wash me, beat me, knead me on the rocks, pound me with mallets, do anything to me if only my soul may be cleansed from the foul stain of its sin." It was not punishment he cried out against, but the sin—and this is always a sign of true repentance. He was sick—sick of his sin and with all his heart he was sorry—sorry he had sinned against God and in his cry for God's forigiveness his penitence was as deep as his sin had been dark.

And I hear you say, "God knows I too have repented like that. I have gone alone and cried bitterly. I have been in anguish until I felt my soul would collapse. I have loathed and do loathe the sin I gave myself to and in true penitence I have sought the presence of God that I might plead with Him to forgive me."

II. Then here is another question. Like David, HAVE YOU APPROPRIATED God's forgiveness and lived as though that sin were actually forgiven and remembered against you no more forever?

And you say, "No, it is just here that I fail—the memory of my sin—it comes in the daytime and in the nighttime—it comes when I bow myself in prayer and when I rise in the pulpit to preach—it unlinks the chain of my thoughts in the hours of study and I become disturbed and despondent and discouraged and I am unfitted for my ministry."

Beloved, listen. Why not appropriate the pardon of God and say "Good-bye" to all that? It was only when David kept silent that "his bones waxed old through his incessant lamentation all the day long." But when he made his confession and received his pardon he had such peace that he had to cry out and say, "Blessed is the man whose transgression is forgiven, whose sin is covered," and he said, "When restored, then will I teach transgressors thy way and sinners shall be converted unto Thee." Indeed, it seems he used his mistake to make his ministry more powerful than ever before.

"Saint Augustine; well hast thou said
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame!

Nor deem the irrevocable past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain."

Why should that not be as true of one who sins after as well as the one who sins before he becomes a child of God? Beloved, if we have been truly sorry for our sin and turned in loathing away from it, let us understand that God has forgiven us and then live and serve as if we believed it.

Have you sinned? Then listen, all this is for you:

Isaiah 38: 17, "For thou hast cast all my sins behind thy back."

Micah 7: 19, "Thou wilt cast all their sins into the depths of the sea."

Isaiah 44: 22, "I have blotted out as a thick cloud thy transgressions and as a cloud, thy sins."

"Psalms 103: 12, "As far as the east is from the west, so far hath he removed our transgressions from us."

Jeremiah 31: 34, "I will forgive their iniquity and I will remember their sin no more."

But you say, "It was easy enough to accept such pardon when first I became a child of God, but after being His child so long, a student of his word, a preacher possibly of his grace, exhorting others to righteousness, and then to so sin myself, surely such forgiveness as that is not for me."

But how could God do less and forgive at all? And when John said, "If we confess our sins, He is faithful and just to forgive us our sins," was it not to such as you and me he was speaking? And was it not to such as you and me He was speaking when He said, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Now, my brother, the thing to do is to believe in God. He has exhausted the possibilities of language to let you know how deeply and how thoroughly He has forgiven you, and if He remembers it against you no more, then leave your sin buried in the deep forgetfulness of His pardoning love—don't bring it up, but like Him so

far as possible, remember it against yourself no more forever, and let the touch of His power come upon you once more.

Do you remember those words in Jeremiah 18: 4, "Marred; so he made it again?" Jeremiah went into the potter's house one day and saw the potter take a piece of clay and put it on the wheel and it came forth beneath his hand a fair and lovely shape; and then the wheel struck a flaw and the clay broke and fell upon the wheel and upon the floor. Jeremiah thought he would surely cast it away and mold a vessel for his use out of new clay. But he didn't; he stooped and gathered up the broken vessel and kneading the clay together he placed it once more on the wheel and the vessel was made again as fair and as beautiful and as strong as if no flaw had ever been in it. "Marred; so he made it again." Beloved, let God make over your life today. Just here this afternoon God is endeavoring to lay His hand upon the broken pieces of your marred and disfigured life and if you will let Him do it He will make you to be what He has always had in mind for you from the moment you first became His child.

Count Him faithful to His word. Appropriate His pardon: Sink that sin which has so marred and disturbed your life these months and years—sink it in the infinite depths of his fathomless grace—do it now, definitely, once for all and forever—don't pull it up—and as the days go by its ghost will vanish, a song of thanksgiving will begin again in your soul, and you will go forth from this place made over and the power of his spirit will be upon you. Will you have it so? Then bow yourself and in the deep places of your own soul let God know what your desire and your intention is.

A CHRISTIAN'S SOLUTION OF A KNOTTY PROBLEM

By REV. JOHN LITTLE

(Mr. Little is the Superintendent of the Presbyterian Colored Mission in Louisville, Ky., which is under the control of a Joint Board composed of Representatives of the Presbyterian Church U. S., the Presbyterian Church U. S. A., and the German Reform Church U. S.—Publishers.)

On last Wednesday I sat on the front porch in Tuscaloosa, Alabama—my native home—and saw two carriages drive up to a negro cabin across the street. One was a public cab, the other the surrey of a prominent merchant and in it sat his wife. This white woman, and the wife of a banker, alighted from the carriage and went into the negro cabin. In a few minutes I saw three negro men come out bearing in their arms a helpless negro woman. They placed her in the cab and another negro woman took her place beside her, as she was driven to the County Poor House. In this town there was no public hospital for the care of either white or black, so the County Poor House was the only institution where this woman, in her feeble condition, could be cared for.

This instance was a striking example of what a white woman, who had the heart and spirit of the Good Samaritan, could do for the relief of the suffering negro. Like the Good Samaritan, her time, her beast of burden, her money and even her good name were used in behalf of a fellow being in need.

Two days later, as I stepped on to the train to leave this town, I saw a negro man, Sam Daley, get on the same train.

When I was a student in the University of Alabama, Sam Daley drove a wagon, which collected the ashes, which the students took from their rooms each morning. He was an industrious man and

saved his money. Later he bought a carriage and pair of horses and drove a public hack, As his business became profitable he added a second outfit and hired another driver. Five years later he gave up his livery business and purchased several hundred acres of ground fifteen miles in the country from the railroad.

After he had made this purchase of land he decided to extend some help to his own race and one day, as he read a newspaper, he saw an account of the Juvenile Court in Birmingham, Ala., and this newspaper told of the difficulty of the Judge in this Court finding a suitable place for colored boys, who had been guilty of petty offenses. This newspaper article prompted him to go to Birmingham and offer to take charge of several of these boys. The Judge commended five to his care and he returned with them to his farm. Together they worked the land and from it earned their living.

The Judge afterwards visited the farm, saw that Sam Daley was managing the boys well and they together were making a comfortable living out of the land. He continued to send other boys until the number reached fifty.

Daley saw the necessity of having a school and filed a petition with the Southern Presbyterian Church to send him a teacher. They sent him a young colored minister and this man became Daley's assistant in managing the boys and for several hours each day he teaches them in a school house which they built with the help of the boys.

I asked the conductor on the train to allow me to go in the coach for colored people, and for one hour and a half I talked with this man about the management of his Reform School. He is an elder in the Presbyterian Church, has a good moral character, and is respected by the white people of the community, in which he has established his institution. He has never received any appropriation from state or county funds and only occasionally a friend has made a small donation. He has supported his family and these boys on the products of the farm.

He told me of a new Juvenile Court Judge, who had been appointed recently in Birmingham, and, as I had two hours to spend in that city, I determined to call upon this Judge, who had been a student with me in the University of Alabama and had known of Sam Daley before he was appointed Judge.

To my surprise I found the Judge in his office late in the afternoon. He is a young lawyer of prominence in Birmingham, an earnest Christian man and a man of culture and refinement. He told me of many puzzling questions, that came up in connection with

his court and among other things the difficulty of finding institutions to properly care for the colored boys and girls, brought to his court. He said to me, "I do not know what I would do with the colored boys were it not for Sam Daley and his Reform School."

I had scarcely walked into my home, in Louisville, before the telephone rang and an old colored woman asked me to help her solve the problem of caring for six colored orphan children. The case was finally disposed of after several hours' work and these children were safely housed in an Orphans' Home, maintained by a body of colored men and women in Louisville for the benefit of their own race.

These facts and the experiences of the week, preceding this lecture, have been related to show the great need of the negro race, and how the white race can help to solve their problems. A Christian white woman, a Christian Judge, a Christian negro man and a Christian negro woman were dealing wisely and charitably with problems, which were confronting them daily. The problem of the negro is one, which the Christian Church cannot look upon with indifference. Education and industrial training will never solve the negro problem, without the gospel of Jesus Christ. With this tremendous question we need God's presence, help, wisdom and strength.

The balance of the time allotted me this afternoon, I will try to use in telling the story of the work we have established in Louisville, Ky.

Thirteen years ago six students in the Presbyterian Theological Seminary determined to establish a mission to be carried on for three months. In looking over the city, to find a suitable location, they were impressed with the fact that the Southern Presbyterian Church, of which they were members, had established eleven churches for white people, but was not lifting a finger for the instruction of the negro in Louisville; that the Northern Presbyterian Church had established seven churches for the white people but only one for the negro. These students determined to open a Sunday school for negroes, to be carried on for three months.

They rented a small room, and the first Sunday the doors were opened there were six white students and twenty-three negro children present. I shall never forget the experience of that first afternoon; not a member of my class knew the name of Jesus Christ, and yet they were within ten minutes' walk of a Baptist Theological Seminary and a Presbyterian Theological Seminary, four large Presbyterian Churches and numerous churches of other denominations. These pupils were living, some of them, almost under the shadow of the steeples of Christian churches, and yet these churches were

not offering any instruction in religious truths to these children. The work was carried on successfully to the end of the session, and at that time the founders were not willing to abandon the work. The attendance had grown steadily and each Sunday the house was full. One of the students volunteered to remain in the city during the summer and he asked some teachers from the local churches to assist him.

When the other students returned to their studies, in the fall, they asked these local teachers to continue with their classes and they went out into the neighborhood and brought in new pupils and organized new classes.

During this second winter a colored boy came in one night to our preaching services and asked why we did not come to "Smoke Town," a neighborhood south of our Mission Station, and start a Sunday school. He said, "I will get you a crowd of boys." Not once, but week after week he came. At first we refused, saying that with our studies in the seminary we did not have time to carry on another mission, and did not have the money to rent another building. His requests were so urgent and so persistent that it seemed the man from Macedonia was calling us to come over and help him.

We found the neighborhood he designated was in the midst of a negro community and that a small room was available. In three days the money, necessary for the rent for five months, was raised among the students of the seminary with some assistance from the faculty, and a second Sunday school was organized with thirty-five colored pupils present the first Sunday.

These two missions have been maintained now for thirteen years. We purchased a building in one community and have just erected a second building in the other community. The number of pupils has grown from twenty-three to more than eight hundred, and these pupils live on eighty different streets, and fifty white people, from representative families in the city of Louisville, Ky., go each week to give instructions.

Two colored girls asked for the organization of a sewing school, and two of the white teachers in the Sabbath school volunteered to give instructions. Eleven colored girls came the first day, material used was contributed by the white teachers, the colored children made garments and when completed paid for the material. This department of our work has now grown until we have three hundred colored girls attending our Sewing School under the instruction of twenty-two white women. Each week we see pupils leaving the building carrying with them handkerchiefs, aprons, skirts, under-

wear and dresses made with their own hands, and the next week we see some of these articles worn by the children.

The boys, seeing the girls in classes during the week, came with the request that some industrial work be planned for them. A class in basketry was organized and we were compelled, much to our regret, to turn away applicants because our quarters were overcrowded. The attendants in these classes were limited to the members of our Sunday school and consequently the Sunday school enlarged its enrollment. Later an outfit of tools was secured and a graduate of the Louisville Manual Training School was engaged to give instructions in carpentry and for several years a carpenter shop has been maintained at each Mission Station.

A Christian white woman secured the practical idea of giving lessons in cooking. From the first this was a popular department of our work, and last year we were compelled to turn away sixty colored girls because our outfit was so limited and the available white teachers so few.

The time has come when we should employ a white woman to give all her time to the management of our industrial work for girls.

For years we have made it a practice to visit the pupils, who are absent from our Sunday school and this visiting led to much philanthropic work, and a number of physicians have cheerfully given their services free for the treatment of cases, we brought to their attention. No department of the work has given me so much personal pleasure.

One afternoon I stepped into a home and found a little child in a most pathetic condition. Her head was one solid sore, her eyes were closed, her limbs were badly bent. Immediately I telephoned a physician and her treatment began. It lasted for six months in one of the hospitals and the kindness shown this child and the marvelous results accomplished have been an inspiration and have shown the importance of using scientific knowledge in connection with Christian instruction. As I stood in the operating room and saw a skilled surgeon break the limbs of this helpless child and set them straight and bind them with skill in plaster paris bandages, I was thankful that such men lived and that they were willing to contribute their skill and knowledge to the relief of their fellow man simply for the joy of knowing they were doing good.

When the Southern General Assembly met in Louisville, they visited our mission in a body on Sunday afternoon, and I stood this child on a table in front of them. Her head was completely healed, her eyes were clear and bright and her limbs were straight. She

was back for the first time in the Sunday school, and as I told of her cure many eyes were wet with tears.

Last Christmas I asked a little girl, eight years of age, what she wished for a Christmas present. Her answer surprised and touched me, "I want a pair of glasses." She wanted to see this world as you and I see it and could not. I gave her a doll and with it my card saying, "After Christmas you shall have your glasses." An eye specialist examined her and in testing her vision he had me hold up my hand. She could not distinguish the difference between one and five fingers until he adjusted a pair of lenses, then she could count and read the letters before her. It was astonishing to me that a child with such defective vision could learn to read. Since then I have seen her in our Sewing School doing beautiful work, and at a recent communion service she and her father sat with those to be received into the church. For ten years I had tried to get her parents to attend our preaching services but had failed. The relief of her infirmity had touched their hearts, and had prompted them to attend the church services, and I saw a little child lead them into the Kingdom of God. Such a work as this in Louisville, on a larger or smaller scale could be founded in many cities and towns throughout the country. The encouraging news comes recently, that two other cities have founded such institutions in the past year, and that in other communities such work is being planned. May God speed the day when the Christian people of all communities shall unite in preaching and teaching the Gospel of Jesus Christ to the negro race in America.

SERMON BY DR. W. A. QUAYLE

I am of the mind that Christianity is in danger of being brow-beaten by the many exclamatories of the culture so-called, and to-night, by God's good help and your courtesy, I want to raise, for a few minutes, this question: Where lies the world's chief debt; is our largest obligation to Greece or to Palestine?—which is another way of raising the eternal issue whether religion or culture is the supreme essence of the world. I raise the question whether the world's sweetness and light have arrived from Greece or whether the world's sweetest sweetness and brightest light have come from Palestine?—and in proportion to the size of our life, we are debtors. A twig close against the earth is trivial debtor, but an oak tree that has withstood the centuries of calm and of tempest, has become a great debtor. The larger the life, the larger the debt; the less the life, the less the debt. We are to count our value and our magnitude by the debts we owe. We are not as independent as we look. And we can't be as independent as many of us seem. You would think from the way some persons swagger that they were the first arrivals in the universe, but (I speak privately) they are not. (Laughter.)

The Mississippi river is altogether the greatest river on the planet because around about it gather the future interests of a hemisphere and because the river itself is so gigantic. It has 1,500 navigable tributaries; it drains millions and millions of square miles of territory. It has an arable stretch to which it ministers and from which it borrows, in a single plot. And the history of the Mississippi river is that it has borrowed from every moss bank and every leaf adrift and every cloud and storm and every drifting flake of snow, out-reached its arms until from mountain to mountain and from prairie to prairie it hath begged its way into vast immortality and I wonder how it could be so life could be of lesser wonder than the Mississippi's width and depth and glory. We later-comers have lost much, but perchance we have gained more. We can not initiate as they did in the great new times. It's a lot easier not to preach now than it used to be to preach. Why, in the old time, no-

body had been around. Now, everybody has been here. Why, Winona hath come. The ends of the earth are invaded and every preacher of the Gospel is browbeaten by this immense aggregation of incredible soul dynamic. Why, in the days of Paul, anybody could have preached. He did pretty well. He was a Methodist. (Laughter.) He did it pretty well.

I wonder in a word whether the colossal debt of the last word of the centuries is to the land of Socrates or the land of Jesus. You know, men and women, for you are wise folk by your look, you know that we are apt, in the church of God, to be lacerated by the view that our value was yesterday, and our serenity was yesterday, but today all hands minister to the world and I want tonight, please God, for the uplifting of the soul and for the lifting of the plumes we are flying and for our identification once again of every interest we know, with the Christ we love, to inquire whence have come the streams colossal that turn our desert of soul into a garden of God? I am here, therefore, tonight in the search of what seems to me to be the truthful story of the world, to say that Palestine is the source of the world's larger life. I am not here to under-rate the power and dignity of Greece. Greece was the brain of the world. The Greeks knew about Pragmatism ere William James arrived, though he did not know it, maybe. We must never speak scantily or unfriendly of those men who dwelt in a trivial spot, and yet have put their hand on the pulse of all the ages. Greece was a little land. Palestine was a lesser land, and put it how you will, we Americans, who speak and feel in continental terms, we Americans, to whom archipelagoes are like flakes of snow upon the vast waters, we do well to consider that the most powerful influences that have invaded the modern life of the world have come from trivial stretches of territory that would make only a good farm in Texas. Where man has come and where man has grown great and where man has watched for God and where man has been mindful enough to search the wonder of his world and where man has pronounced the words eternal—there is the source of the world's vaster life.

To Greece we owe certain great commodities; we owe logic and speculative philosophy, and aesthetics and sculpture and architecture and oratory and literature, and when you think on these, we have given a catalogue of the intellectual meaning of life.

Logic is a thing most of us studied and few of us practiced. I don't deny it's a little attenuated and a little of it goes a long way. Every man that lives and every woman that loves forever lives and loves according to the irrefutable logic of God, and this is what the Greek found out. And speculative philosophy—it is Greece-born.

Anybody that says he has invented a new philosophy, let's not argue with him; he's a joke and a joke never knows enough to laugh at himself. You will know he is a joke. The Greeks invented all philosophies and used them all. Not an atom of philosophy since those days has been discovered that was not known and used by them.

The Greeks gave us aesthetics. I don't think they taught so much about beauty, but they practiced it. They did not use cosmetics, but they used many things quite as good, and those old Greeks knew what beauty was and they did the beautiful thing. What the world needs more and not less and ever more and never less is for people to know that the God of the cosmos loveth the things that are beautiful.

The Greeks did the sculpturing of the world and taught the world how to handle a chisel and they did work in architecture, which was the noblest that could be done until the days of Gothic architecture.

The Greeks knew how to say things so that they could not be forgotten. Sometimes when we ask one for the text, they say, "Really, I do not know. I was praying then." They blame it on to their piety. It is not piety. They are lying about it. Piety begets a good memory and not a poor one. But the Greeks taught the world the art of speech and they set the words into a deathless mould.

And then they were the masters of literature. They swung the music of words to every tune the world could give it, these old artists in prose and verse, in drama and poetry.

Out of Palestine, we have individualism and we have contemporaneous government and we have the home as understood and we have gentility, quiet, sweet, unobtrusive good manners and we have ethics and religion and the Bible and Jesus, and I am here tonight in the name of the Father of our life and the need of our days to place these up against the old Greeks' splendor and to answer whether or no we could better get on without Palestine or Greece.

Now, here is the individual. This is the day of the one fellow. It's the day of the one man. I am here to say that the day of the one man's value hath come from Christ out of Palestine. They never knew the value of one man in Greece. Never. They never had a democracy in Greece, but an aristocracy, an aristocracy of people who count. In our modern life we have come to say that every man is valued in the scale of humanity. We never learned that from Plato and we never learned that from Socrates nor from

Aristotle. We learned that from Jesus, and the most profound political judgment of the modern world is that you have got to reckon with every man and you have got to reckon on every man, and in every man's hand lies the power to save the world or to dignify it and glorify it. There's a finger pointing to every man's face and saying, "You count, you count, you count, you count." Why, the women think they count and all men know that they counted, and all married men know you have got to ac-count to them. The world has found out this in the theory of Jesus that everybody counts. There are no cancelled factors in the humanity of the world. We learned that, you must know, from Palestine. It was Jesus came and found one man and another by the roadside and said, "Come over here and wipe your hands; dry off the water and wipe a few of the fish scales from your hands and garments." He said, "Come, and I will make you fishers of men." It came from Palestine and not from Greece. It's the revolution of the world. All the earth now is pivoted on what the one man does and what the one man thinks.

The economics of the world, out of which grows our theory of government, comes from Palestine. Our theory of government is this. That the government is made to serve the one man and the old theory of government that came from Greece was that the one man was made to serve the government. We think the government must look after a man. It must serve you and the old idea was that a man amounted to just as much as he could be of service to the government and this notion of all things for the man, all shieldings for the man, all helmets for the man—all this arose with Jesus, who came and took babies in His arms and said these count.

You can't keep political house without the Son of God. It's Palestine that's dictating. A government is best that serves the interests of every man best and every man's interests are best subserved when every other man's interests are best subserved. That government is altogether the wisest and most effective which leaves every man protected in his own rights, so that he may work out the destiny of his own soul, by the grace of God.

Then, in the matter of good manners. Lots of people think you learn good manners from the Ladies' Home Journal. It's a myth. You learn how to make doilies and work on sofa cushions. This matter of good manners, just sweet, every day good manners, we did not learn that from Greece. You know one of the most pathetic things that I have ever read is that when the wife of Socrates came to kiss him good-by, because he was going to die, he told the men to put her out because she bellowed so much. That's worth con-

sidering. The demigod (demagogue) of the world's brain put his wife out because it interfered with his philosophizing a little. God Almighty give us a little less philosophy and a little more manners. That's what we need. I am not blaming him. He did not know any better. He had not been to Winona. He didn't know better and they didn't know better and the world couldn't learn better until some great teacher came to teach us manners. They didn't know gentility. It is Christ that has taught the world how to say "Good morning." Here's Brother Excell—he's always smiling and pleasant, anywhere you meet him. Now, if I had said that years ago there might have been some significance attached to it, because he was one of my chorus members. Then I might have been looking up to him. That's why Brother Excell gets on so nicely, because he's always smiling, just like he was saying, "Oh, laws sake! Did I ever see anything so nice as you!" Why, he used to do that at me. He doesn't care what he looks at. (Laughter.) In other words, we have come to the lifetime of the world when we practice urbanity and I say the world's urbanities are learned, not of Plato and not of Aristotle, not of Socrates, but of Palestine and Jesus. Jesus taught us these things. Jesus taught us to say kind and courteous things. We have learned our manners from Palestine. You can't teach some men. He marries a woman and he's very swell. He wants to impress her with his great intellectual capacity and so he says few things to her, and most things that he says he might as well have left unsaid. Now, don't you know if she had her way she would trade that off and get a man? She can't under the law. What I am saying is that these sweet domestic kindnesses and courtesies cut more figure in the world's betterment and help than genius. One genius in about four hundred years is enough—just to see that the race hasn't played out—that's what a genius is for—still has power to produce genius.

This morning, on a car in Chicago, a lady, beautifully dressed, jumped up with so much alacrity I didn't know women possessed when they are giving their seat to somebody. I never saw them use any alacrity for me, I tell you. I had given this woman my seat, and she occupied it well and faithfully. Then a woman got on with a crutch and a bundle under her arm. I did not arise—I was arisen. You can't arise twice. When you are up you are up. (Laughter.) I was up as much as I could be. But this woman arose instanter and gave a seat to the old woman with her poor and broken frame. "Oh," you say, "we see that every day." They never saw it in the olden days—just since Jesus has been along the route of the world. How shall we treat somebody else? What shall we do with another body's belongings, with another body's rights? We learned it from

Palestine. Ethics we have from Palestine and religion we have from Palestine.

Religion is the only thing that puts into people's lives the power to do according to the thing they think. Religion has come from Palestine and the Bible came from Palestine. I am here tonight saying that every great principal of life that bears hard on human conduct and makes the world a better place to dwell in may be learned out of the Book of God. Nothing is missing in it, and the Bible comes from Palestine and Jesus came by way of Palestine.

You know I have been trying to get money all my life to go to Palestine and I haven't gotten it yet. I begin to look a little seedy on that point. Now, I have been trying all my life to get this money and every bit I get, somebody gets it from me. Why do we want to go to Palestine? Answer: Because that's the way Jesus took, that's the route He traveled to come from heaven here and Jesus is from Palestine. Whatever anybody says about Jesus one thing remains—nobody lets Him alone; everybody's dealing with Him; all the world's asking about Him. Christ is moving on the waters and Christ is marching across the years. I am here tonight saying that if we put our two debts, our debts to Greece and our debts to Palestine, one alongside of the other—what we shall find out is that our debt to Palestine is so colossal that by its side we shall not need to look into the face of the other.

The need of the world today never could have been greater, for its supreme need is the indoctrination from Palestine of the teachings of God. We need His book and we need His illumination and we need His regeneration. We need religion, that's what we need. We need all things, but we need this thing most.

The Christian may go to bed and sleep and God will be alive and well tomorrow; He'll minister to life tomorrow and He'll hearten life tomorrow, and He'll make life sing tomorrow, and He'll make life serve tomorrow, and He'll make life so beautiful as that God looking at it will say, "What angel is that I saw?"

Keep your faith and your courage because you have kept your Christ. Him kept, all stay; Him lost all's gone.

Oh, Christ! Tarry with us till the day be spent and the darkness gathers, and stay with us yet till the darkness changes to the morning light and the night be spent and the morning cometh that never hath an end. Amen.

SOME OF OUR REPUBLIC'S PERILS AND SAFEGUARDS

By ARTHUR BURRAGE FARWELL

President Chicago Law and Order League; President Illinois Vigilance Association; Secretary Hyde Park Protective Association.

Subject: "Some of our Republic's Perils and Safeguards."

From an experience in public matters during a period of over 42 years in Chicago and the State of Illinois, I submit the following:

Among the greatest perils to the future of our republic, the first is:

> THE SOCIAL EVIL, And Its Necessary Incidents, the White Slave Traffic, the Debauchery of Men and Women and Children, and the Worst Diseases Known to Humanity.

The greatest power given to the race is that of "fatherhood" and "motherhood." The greatest name to humanity is "home." "Be it ever so humble there is no place like home." Yet when this power, and ability, is used to debase humanity it surpasses everything else in the terrible destruction of everything that is pure, noble and true. In the past this question of the social evil has been avoided, its dangers not spoken of, to educate the people has been thought unwise, but the state for its own salvation must educate the people, it must prevent this debauchery or the life of the republic is in danger. Such eminent men in letters and business as Charles W. Eliot, and John D. Rockefeller, Jr., advocate the teaching of these questions in the public schools. Some of the best physicians in the country in books, circulars, in articles in magazines and before the public speak plainly upon these questions. If the public could hear the pitiful stories that come to us, if they could see the sights which we have seen, if they could behold the wrecks of men, women and

children, they would take, we believe, the same position that we do, that the great public, that every boy, girl, man and woman should be educated along these lines. When scarlet fever, diphtheria, cholera or smallpox is raging in a community the public is warned of the danger of contracting these diseases; cards are put upon the houses, families are quarantined, and this is well, but of all the diseases mentioned none of them compare in the awful effects with the two diseases incident to the social evil, not only to the present generation, but to the third and fourth generations. Not only on account of the terrible effects of these diseases, but one of them is responsible for paresis, and the figures given to me by Hon. Wm. Mabon, M. D., Superintendent and Medical Director, Manhattan State Hospital, Ward's Island, New York, show that "among the patients admitted to this hospital during the year ended Sept. 30th, 1910, there were 149 cases of paresis and 14 cases of cerebro-spinal syphilis. Among the men, paresis and cerebro-spinal syphilis together made up 19 per cent of all admissions. Among the women the same two diseases furnished seven per cent of the admissions. The same man is authority for the statement that during the year ending Sept. 30th, 1909, 15.5 per cent of all the men admitted to the State Insane Hospitals were afflicted with paresis and six per cent of the females. This same authority said regarding paresis, "it is an incurable disease with a progressive course and terminates in death within a few years."

What would we think of a city or a state that allowed smallpox, cholera, scarlet fever and diphtheria to be exploited with no check upon it and every condition allowed to disseminate the diseases not only to the people who went to the houses where these diseases were, but to carry those diseases to innocent people all over the city, state, nation and world, and yet that is what is done in some of the great cities of this republic, in violation of law and in violation of ordinances without let or hindrance and protected by the officials of these cities whose business it is to enforce the laws and ordinances. The mayors of these cities hold up their hands before the people and Almighty God and swear, as follows, in the State of Illinois: "He shall perform all such duties as are, or may be prescribed by law, or by the city ordinances and shall take care that the laws and ordinances are faithfully executed." Revised Stat. 1908, Page 311, Sec. 23.

Is it not about time that the people should demand that a public official who wilfully refuses to enforce his oath of office shall be removed from office? To give you one instance of what these houses mean, this story was told to me by a minister, formerly in Chicago:

"He had in his church a young lady; she married a man who came to Chicago and to his shame, as he afterward confessed, went into one of these houses, one night, contracted a terrible disease. The marriage was postponed several times, and he, not having courage enough to inform his loved one, married. For quite a while the young lady did not come to church; the minister called upon her, she burst out crying, went into another room and brought out her baby afflicted with syphilis." Who is responsible for this terrible condition? The city of Chicago, to some extent at least, is responsible for allowing such a place to exist in defiance of the law of the state and the ordinance of the city. Every man and woman who in the past have advocated a segregated district, a nullification of law, are also, to some extent, responsible for this terrible disease. Every man who so far forgets his father and his mother, and his duties as a man to be as clean as the wife that he takes for life, such a man is also guilty before Almighty God of causing these terrible diseases to his wife and child. Did the father and mother of this young man tell him of these dangers? Was he instructed as he should have been in the school, or the college? Has not society some duty in these matters? One of the best laws on the statute book of any state against these awful houses of ruin is known as the Iowa Injunction and Abatement Law. That law is also now in force in Nebraska, and the owner of the property can be attacked, and the house closed by injunction. Such a bill was introduced in the last General Assembly in the State of Illinois known as Senate Bill 320, passed the Senate by a vote of 39 to 2 and was defeated in the House, largely by the unfair methods of the Speaker and the Chairman of the Judiciary and License Committee. It is a law which would be of service all over the country and is endorsed by the Mayor of Des Moines in a letter to us, of May 6th, 1911, and by the Attorney-General of the State of Iowa in a letter to us of May 5th, 1911.

INTOXICATING LIQUOR.

Another great peril to this republic is that of the sale and use of intoxicating liquor as a beverage.

The claim is made that the cities and the towns must have the revenue derived from the licenses; the city of Chicago secures a revenue of about eight million dollars a year for the license of intoxicating liquor, for saloons, special bar permits, etc. About two years ago Frank Collord, who formerly kept a saloon in Danville took the figures furnished by Mr. Cole, who was employed by the liquor dealers, and knowing the profits of the business, he figured that 140 million dollars a year was spent in the city of Chicago for

intoxicating liquor. That included money paid for rents, for the liquor, the license, the profits on the business, etc., but the public paid about 140 million a year. What would a business man think of spending 140 million dollars to receive eight million dollars? In addition to this, if we could figure the loss to the state, taking into account the crime, delinquency, poverty, disease and vice caused by intoxicating liquor, we would probably find that that indirect expense was more than the total amount received from licenses in all the cities and towns in the state. To illustrate:

On Sunday, August 6th, I addressed about 1,150 men in the prison at Joliet, Ill. I have a letter from the Chaplain, who says: "At least 90 per cent of the men are here because of drink. That estimate is low enough. We have 158 life men, all except four or five did their crime inspired by drink."

DEBAUCHERY OF THE CHILDREN BY THE LIQUOR INTERESTS.

I present a picture of six little girls who were ready to be witnesses in the case against a saloonkeeper on State street, in Chicago, who was charged with the delivery of intoxicating liquor to these children, and the one whose picture appears on the right was the witness on whose testimony this saloonkeeper was convicted. This little girl was about eight years of age. Last fall a nurse, in one of the public schools of Chicago, informed us that a little girl about eight years of age had been found intoxicated in one of the public schools. We wrote the Chief of Police with the result that several organizations caused an investigation to be made, in a certain territory in the 9th, 10th, 11th and 12th wards, and in a few days 130 violations of the ordinance against the delivery of intoxicating liquor to minors were noticed, to the following persons:

50 boys between 6 and 11 years
29 boys between 11 and 14 years
36 girls between 6 and 11 years
15 girls between 11 and 14 years

We believe if all of the violations of the delivery of intoxicating liquor to minors in the whole city from the over seven thousand saloons it would come to about twenty thousand violations a day.

"But let them drink on!
Let the old stomachs bulge!
And as they play out,
Let the young ones indulge!
For the city needs money,

To run it you know,
And each swallow they take,
Helps the government so!"

SALOONS NEAR SCHOOLS.

We call your attention to a plat showing that within 250 feet of the grounds of the Dante school, in the 19th ward, in Chicago, there are 14 saloons; also notice pictures showing the playground of the school and the children in front of the building, and that 2,184 children attend this school.

We went to the Legislature of the State of Illinois and asked that they pass a law prohibiting saloons to be placed within 250 feet of the grounds of a school or church, and what did we meet? I call attention to a copy of the letter of the United Societies, dated March 10th, 1911, signed by the President and Secretary of that society. I quote:

> "WHEREAS, There are pending before the General Assembly several bills which we consider detrimental to the public welfare and contrary to the principles for which the United Societies for Local Self-Government were formed; therefore, be it
>
> RESOLVED, That we call upon all members of the General Assembly, who are in accord with the aims and object of our Societies, to exert their influence against the enactment of such bills into laws.
>
> The bills referred to are: House Bills Nos. 60, 70, 71, 209, and Senate Bills Nos. 216, 274 and 340."

And what were these bills? House Bill No. 60 provided for Woman Suffrage; House Bill No. 70, Senate Bill No. 216, provided there should be no saloon within 250 feet of a school or church. House Bill No. 71 and Senate Bill No. 274, provided for the removal from office of any public official who wilfully refused to enforce the laws, and Senate Bill 340, the County Local Option bill.

The liquor interests seem to fear the votes of the mothers, the sisters and the daughters of this republic. Why? Because, perhaps, the greatest sufferers from this awful curse are these same people. Is it a wonder that the liquor interests fear the vote of the women?

IS THERE A CONSPIRACY TO DEBAUCH THE CHILDREN OF THE STATE BY THE LIQUOR INTERESTS?

Now, is it not fair to ask the question, when you consider that

two little girls, not yet eight years of age, are found intoxicated in the public schools, the conviction of a saloonkeeper for delivering intoxicating liquor to a girl about seven years of age, the wholesale delivery of intoxicating liquor to children, and then consider this letter of the United Societies protesting against this bill which would help to protect the children, in part, is it not fair to ask the question if there is not a deliberate attempt of the liquor interests to debauch the children?

Another of the great evils used to debauch humanity is gambling, the getting of "easy money," as it is called. One of the greatest sources of graft known to the world.

GREAT CONFLICTS OF THE PRESENT AND THE FUTURE ARE TO BE IN THE CITIES.

If the great cities of the country will not enforce law, will not, by their officials and police power, do everything they can to save the children and the young to fight against graft, immorality and debauchery, then the states must control the city or the cities will control the states, then, if the states will not control the cities and compel the cities to obey the law, the general government for its own salvation will have to take hold of these great centers of population and compel them to obey the law. Crime, delinquency, disease, poverty and vice must be controlled or these things will control the state and cause its downfall. The great forces of righteousness, of sobriety, of labor, of decency, must combine and defeat these forces of vice and liquor, or vice and liquor will destroy the republic.

OUR SAFE-GUARDS.

The best thing in the world is Christian character, more valuable than farms and buildings and life itself and every influence that helps to form and maintain such character should be encouraged and every influence that breaks down character should be discouraged. The greatest safe-guard to the nation today is the Christian home where everything that is good and pure and true is taught and exemplified in the lives of the father and the mother and the children. No influence in the world like that of a Christian mother, her faith and vision of everything that is good, her integrity and purity can be born into her children; nothing in the world equals the value of the influence of a Christian home. There is taught that wonderful rule called "Golden Rule"—"as ye would that men would do to you do ye even so to them." I believe there is no rule in the world that will solve so many difficult problems between men, and in

families, and states and nations as that one rule. There, we learn those old hymns that are of great service when the storms and trials come, and storms and trials come to all of us, and we should thank God for these if they bring us nearer to the Master, "Nearer my God to Thee, Nearer to Thee, e'en though it be a cross that raiseth me."

THE CHURCH.

The next great influence for good to the nation is the Church, with its sweet influence of song and prayer and service nothing in the world helps us more than trying to be of service to others. "But He that is greatest among you shall be your servant."

THE SCHOOL.

The third great influence is the school,—and how important, that, in that school should be taught everything that helps the heart and the brain and the hand, everything that makes for pure girlhood and boyhood, manhood and womanhood. Thank God for the devoted teachers in the schools of the land; they have a great opportunity to help in the salvation of the republic.

HONEST LABOR.

Another of the great safe-guards to the republic is honest labor, labor with hand and with brain, labor on the farm, in the work shop, in the office, in the school, in the pulpit. God Almighty made us for work and work helps to make men. We should thank God for opportunity of labor.

THE CENTER OF THE INFLUENCE OF THE WORLD.

Last fall with a party of the American Purity Federation, I went from Chicago to St. Paul, Minneapolis, Winnipeg, West to Vancouver, South to Los Angeles, East to New Orleans, and North through Memphis to Chicago. I never appreciated this country within say a radius of 500 miles of Chicago as at that time. It seems to me that here is the center of the influence of the world and there is no spot on earth where a man or a woman can put in their time and ability to better advantage than in this territory. With their territory won for righteousness and for Christ we can win the world.

LOOKING AFIELD

By LUCY A. HALL

"Lift up your eyes and look upon the fields." (John 4: 35.) It was after restoring the woman at Samaria's well, that the Master gave His command to His disciples. It was as much as saying, there are others out in the fields of sin who need consideration and kindness to win them from their wanderings, even as this one. It was as much as saying, this is a part of your work, to see ways of helping the misguided and unguided children to safety. And did he not point to responsibility in breaking up the snares and pitfalls that are set to entrap the unwary? Would he not wish His disciples to cause the way to be safe?

It was Dr. Chalmers who said that "One might be unblamable for not seeing, but could not be unblamable for not looking."

A close range view is needed to give the true perspective to the "fields" as they are,—a view that will make real to mind and conscience the perils and conditions which await our youth.

Conditions as they are at the present time so react and intensify the causes that it is fair to study them together. Much that is similar in cause and effect can be found in every part of the world,—only the adaptation and degree of principles varying.

It may be illuminating, as well as painfully interesting to come near and note the tragedy of "just living," of many of the wage-earning women and girls, whose employers are willing, yes, demand that much of their time and service be gratis, to make lesser payrolls and greater profits for the business. The mass of wage-earners who make wealth possible to their employers, may never find comfort or recreation or leisure possible, but must know the steady grind of stress and strain for existence. One picture is the picture of many. A pale, slight, honest young girl, will carry the name of Annie Smith, just now; she goes every day to her work, giving every par-

ticle of energy to her task, going home at night to a poor, miserable, stuffy tenement (for wage-earners have an idiosyncrasy of calling any place they sleep "home.") Her room is so little and dark and uncomfortable that it is hard to understand how she can stay. She does not understand herself. She has simply yielded to the inevitable. She comes and goes from and to her work the weeks around. What else can she do? This room, she says, "is only two dollars per week and she can walk to her work, and she must, for she has only one dollar and fifty cents left even then for clothing and food and laundry and dentistry and doctor bills and all other expenses. She MUST have clothing just as she must have shelter; all the rest must come thirdly or fourthly, or not at all. Yes, her food is thirdly,—tea and bread for breakfast,—bread and tea for supper, with a little lunch at noon, is the sum total of her day's menu. She has no time to look for a better position, should she hear of one. She has no time to look for better quarters, should such be possible. She must work on with hope of promotion to a $5.00 or $6.00 place, which one day does come to her.

With the $6.00 position, it would seem she should have a better living room, but dentistry must be done that has been perilously neglected. She has to continue for a time just about as before. The strain wears and wears, until, to keep up she must see a physician. Not knowing whom to see, she sees one who prescribes a very expensive tonic, not realizing that plenty of wholesome food might be of greater value. She pays out her hard earned money for the remedy. Other calamities come. She cannot get on her feet. She sees others living the same poor way, until in a measure, she forgets that there could be a better way. People say she has become "accustomed to it and cares for nothing else." The keenest edge of bitterness HAS worn away, but, she is not content; there is a gnawing pang of injustice as well as of hunger that refuses to be satisfied. She does not forget her surroundings, as do many others, by going to the cheap places of amusement, concert halls and saloons, but remembers that there are many wholesome recreations and pleasing entertainments that are as if unknown to her. The one thing she must do, and what thousands of others must do, is to contribute day by day to the net gain of the concern. Is ten dollars per week more than a fair average weekly wage to cover cost of suitable living and reasonable independence with possibilities for a "rainy day?" Most surely not. Then, if the worker is employed at $6.00, she gives as it were, $4.00 per week, or $200 per year to the concern. When she worked for $3.50 per week, her employers received over $300 worth of work free. If $6.50 is the average wage of 1,500 women in a concern, their employers are receiving an annual

gift, or services unpaid of over $500,000. It is not a pleasant fact to face, this enriching the few at the terrific cost of denying common necessities to the many. Holding this picture it must be observed that all the wage-earners are not like Annie Smith, who is a real character, not a composite figure head. She is a type of only a part. Others have never had the strength of character, the previous home training, the determination, the letters from loved ones who expect only the best—(oh the power of good letters from friends). Others come from homes where there have been no high ideals to conserve, some with weak wills, oh, and some who grow hungrier than others. What shall happen there if the others found the obstacles so nearly unsurmountable? In many instances just what might be feared—allurements on every side of an "easier way to live," the glitter and bauble, illusive plans that seem to gild the future. They hear and follow the siren's voice, they join those who are said to have VOLUNTARILY chosen the dissolute life. Was it voluntary? Or did circumstances which others should have altered, crowd out all that might have been worthy until,—non-resistant—they just went in the path most open to them,—down to sin's awful night?

Observation will show a real new work of other influences which lend themselves to the gradual poisoning of youthful minds and the overthrow of character. Pernicious literature contributes heavily to this. Much that could not be sent through the United States mails, is sent from unknown publishers to distributing centers, where it reaches even young school children, most seriously damaging their mental powers, as well as their moral fiber. The benumbing cigarettes and bad associations follow or precede the bad literature. Even cocaine is known among the habits of the young, in some instances to a degree to cause alarm. Leaving school, and attendance at cheap places of amusement, especially so-called amusement parks and dance halls, bring immediate contact with those who will make the way to their downfall very near and certain. Shady hotels contribute a very calamitous part of character deficit.

MANY PARENTS DO NOT LOOK OUT on these dangers, some because of ignorance, some from indifference, and some, sadder still, are themselves criminals. So negative in influence are many homes, that patriots and Christians who are awake must needs "look" far enough, to see these vital issues, and for the sake of those children and those whom they in turn will influence; for the sake of future generations; for the sake of society now, "look" and "see" and apply means preventive and remedial.

It is needful to recognize that the degrading forces that have

brought ruin to so many women and girls, have been just as active in tainting the boys and young manhood, and because of this there are great increasing numbers, who, though demanding purity of sisters and mothers and wives, demand that it be denied to many others.

To meet this demand, the white slaver takes advantage of all these conditions evolving as many new plans as may be found requisite to obtain his quota for the market.

He finds especially rich harvest ready for garnering in the dance halls and amusement parks, but he is adaptable and skilled, he does not stay long at a time in one place, or with one method, or he would be more easily detected. He goes to different cities and towns and rural places. Sometimes he makes himself seem such a gentleman that he has entrance to good homes, where, with pretense of affection and promise of marriage,—he sometimes does marry the deceived girl,—he is able to find just the type of girl for the trade for which there is special demand.

There are several instances in court records where brides have been sold into houses of infamy. The promise of splendid employment takes many fine girls to our large cities. They go expecting to better themselves, are met at railroad stations or even on the way on the train by the slavers and landed, as they express it, in the vice district.

These are the methods most frequently used by the traffickers whether going across seas or in inter-state plans or within a state. A trafficker operating from Chicago in the western part of the state indicates the possibilities of their activity. The first view will be one which met Dr. Boynton and Rev. Mr. Bell, superintendent of the Midnight Mission. One evening after their meeting as they were searching for someone in a resort on Armour avenue, Chicago. Seated on one side of a table was this young man, opposite him was a fresh, beautiful, young girl from the country, they believed. They approached her, spoke with her, were convinced; spoke to the young man and as he gave no good account of himself, had him arrested and took the girl to safety. Next morning they appeared in the court against the young man; his confession and her testimony, showed that he had known of her going to a near-by city for employment, that he had taken the same train, and on the way, offered inducements of a much better salary in Chicago, in Marshall Field's store, with which, he pretended to be connected. She finally concluded, although only seventeen years of age, that she would risk the disappointment of those who were expecting her, the possible displeasure of her parents, and take what seemed far better

promise of success. The young man was sent to prison, the girl was to go home. It seemed hardly safe for her to go alone after such experience,—I went with her. After leaving her in her good home, having told her people all that had occurred and giving them warning of dangers that might still be in her path, I took occasion to leave certain fragments of information with friends who I believed could find evidences of a more general activity than this incident showed. In one month's time, word came that there had been found in that section of the state, fourteen other girls to whom he had made propositions to come to Chicago. He had written four letters that were found in two of which he had proposed marriage, in two others he had promised employment. We had regretted the embarrassing publicity for this one girl, but when we found that the newspaper accounts had enlightened the other fourteen, and they were saved thereby, and willing to say so, we realized that even the dreadful publicity was of great service.

One day while waiting in a police station for a friend to help in an errand, that required the service of an officer, the captain said that there was a slaver just arrested whom he had to question and would have him brought from his cell while I was there. In answer to the questions, this scoundrel said to the effect, that he made the acquaintance of a nice looking girl in one of the large stores, and went often to see her, invited her out to supper, etc., and finally asked her to marry him. And they were married regularly under the laws of the state. He admitted that he took her to a house in the vice district the same day. After farther probing with skilled questions, he admitted that he had taken another girl to a saloon and when she was intoxicated told her they were married, and showed her the marriage certificate, which in her dazed condition she could not read, but believing him, went with him, only to be taken to another house in the vice district, as his wife.

The White Slaver knows that in the saloon he has a sure ally, he knows that liquor inflames the mind, impairs the judgment, influences abnormal affections, weakens the will, lowers moral standards, captures the tempted, compels the victims.

Dive keepers make use of liquor for they consider that it brings inmates and holds them, brings and holds customers, as well as bringing more income and easy means of graft and protection. In turn many saloonkeepers agree that vice plans to advertise their business, bringing the scarlet woman and her clients, and makes surer their POLITICAL ACTIVITIES.

Saloons and corrupt politics are closely allied to this awful

traffic, augmenting it and being augmented by it. Purveyors of vice have been commercializing the business to colossal proportions, placing so many mother's girls in sin's awful markets, that it is time to stop long enough, to realize that it is not a private business, but a tremendous, exploited enterprise. It is too late for any one to be incredulous. Confessions of criminals and testimonies of victims are a world-wide reality. Egypt and California, India and New York,—everywhere this blight sweeps on.

It has been understood sufficiently to effect some advance legislation,—some effects are in evidence in Europe.

Our own immigration laws are a promise of better things here. Through them, a person convicted of selling a foreign girl to the trade here, can be fined $5,000 and sent to a federal prison for ten years.

Our individual states are slow in enacting as radical measures. We can hope that the public mind will not rest until the state prisons shall be the home of every such convicted offender for worse than murderous crimes; if committed against the ignorant foreign girl, or against some of our brightest from good homes about us.

It is well, however, that the procurer is being recognized as a criminal, but the buyers are not less guilty than those who sell the human merchandise, and should receive no more consideration. If it were not for ready purchasers, there would be no business for the procurers. It is first of all because there is a market for the white slave that the white slaver exists.

And the buyers or den keepers have still more to answer for. They have among their chattels those who because of gradual incitements, have, in their weakness yielded, and those who have yielded to pressure of circumstances, and others who are said to be with them because they chose so, but all under the sway of the system. Many of these belong to their keepers, and can be sold or exchanged by them.

In a deed of property, the party of the first part, may be one or several, may be long or short time in completing transaction, may be for a large price or gift, and alike binding. In a similar manner the slave holders claim power to sell or to exchange any who are in their hands. They use the same methods as with others; cajoling the restless ones, using physical force with the more stubborn, and seeing that all have plenty to drink and that all are kept systematically in debt,—in debt for clothing, for laundry, for jewelry and tawdry things, in debt for loans, that are made against their ac-

counts, in debt to unscrupulous doctors, who help to deceive credulous patrons, in debt to druggists and many others. These girls belong to their slave holders. They are slaves,—slaves, as really, many of them, as those sold outright. All become practically slaves to their keepers, slaves to their patronage, slaves to the habit of drink, slaves to cigarettes, slaves to drugs, slaves to the very despair that disease and moral wreckage, and all these shackles bring, until they seem as bound with fetters of iron. They are made to feel that should it be possible for them to break away from it all, they would be able to hold no position, that soon, wherever they might go, people would learn their history. Some HAVE tried, and found with no home, no friends, no suitable clothing, no references, a very hard, uphill way, hindrances and hardships, more than in the weakened, wretched condition, they can meet, unless some strong, sympathetic hand reaches to help. Would that there were more hearts stirred to do what might be done, in the name of Christ, for these poor, bound souls.

The whole dreadful system continues because, in part, it is such a powerful political asset. Corrupt politicians are consequently alert in finding means to protect it in all its lawlessness.

Officers are appointed by authorities to regulate and control this criminal arrangement; and so, in civic life, is set cultures of the microbes of state sanction.

Even with all this complicity, there is still another essential element, without which all their schemes would fail. This factor is none less than the responsibility of property owners, who are willing to accept large rentals, that keepers may buy and traders sell, and all the other sustainers continue their relation to this wholesale body and soul destroying business.

But it has been said that this is a government of the people, by the people, for the people of a free land. If this is true the people have a right to rise in the majesty of their power, and demand the annihilation of systems that will bring decay and death to the vital interests of the nation, restoring, so far as possible, the awful social waste to newness of life, with a fair chance for earnest, noble effort.

To bring such desirable results, more people must know the very depths of wretchedness, and the descending steps, in order to more practically reach out with methods of prevention and rescue.

The importance of welfare work in stores and shops is being felt, and provision made in part by many in charge. Proper rest rooms, reading rooms, lunch rooms, downtown parlors and waiting

rooms with proper supervision would help on many sides of the question.

Wholesale recreation will be more and more a factor. Pleasant picnics in summer leading to pleasant evenings in winter, and clubs and classes, would be helpful forces that should appeal to those who could thus render a very effective service. The need of co-operative industry or better industrialism is apparent. To make a comprehensive workable plan and to successfully work it out, is an achievement worthy of strong and long efforts, so vitally do the principles touch the whole of social ailments.

Foreigners are coming to our cities faster than they are helped to assimilate American thought and life. Many of them are more sure to adopt the vices than the virtues before them, besides bringing with them a supply of unworthy habits. This is of itself a mammoth problem, complicating all other social problems. The best thought and promptest action is needed, and is being given in magnificent service. But more is needed.

The public conscience, if it can be discovered, or public sentiment, if not too hidden in the midst of theory,—CERTAINLY the attitude of mind of the average of people, and of the most of the people, needs to be aroused to discern true from false standards, and to know that wrong is wrong, and crime is crime, wherever it is; and that nothing but right is right anywhere.

All these distresses are symptoms of world ailments which require application of every possible helpful means. The emergency is here, if the more skilled hands can work at some sides, it is needful, but better some mistakes even, than no trying.

This destruction of womanhood, blighting of homes and breaking of mothers' hearts in our land, must cease. Surely the markets of sin can be destroyed unless the American Government is a failure.

Thanks to some brave souls there has been some effort. The Woman's Christian Temperance union, for many years, has represented the womanly sincere heart and outreaching hand. Charity Associations, Congresses of Mothers, Anti-Cigarette Leagues, Juvenile Courts, Suffrage Societies, Woman's Clubs, Trade Unions, Young Men's and Young Women's Christian Associations, have manifested interest in helpful, aggressive plans. Churches have had a larger part than is usually credited to them. The Friends in their very quiet but very persistent methods, have done some notable work. The General Conference of the Methodist Episcopal Church, at Baltimore in May, 1908, and the Northern Baptists in convention at the same time in Oklahoma, prepared not only ringing resolutions against

the traffic, and for means for its suppression, but also, sent urgent letters of request to the Government in Washington, asking that ours become one of the signatory nations to the International Treaty.

In June following, Mr. Roosevelt signed the treaty which had been signed four years before by seventeen governments of Europe, providing international obligation for such government service as can be established.

But with all the individual and organized efforts, that have been magnificent in results, there was still need of organization which should make these issues the real undertakings, the main plan of their activities.

England led the way, when forty years ago, Josephine Butler and her associates convinced the public mind, of the righteousness of their cause, and worked and pleaded and planned until in 1886, they secured the repeal of the notorious "Contagious Disease Acts." While there were unnumbered obstacles to meet in such a work without a precedent, there were many encouragements. Victor Hugo and many other giant souls were ready with pungent pens, and potent words, and effective service, which brought the seriousness of the question fairly before the people. This was the beginning of an aggressive warfare there and in other countries. Twenty-six years ago, English people under the leadership of Mr. Wm. Alex. Coote, found it desirable and possible to form a National Vigilance Association. So much of the work of search and rescue and law were still inadequate, that there was manifest necessity for an International Bureau, to make effective help between nations.

Mr. Coote began in 1899, a series of visits to all the European capitals, forming National Committees in nearly every country. There was soon an International Congress. The activities which followed include other International Congresses, many conferences in the different countries, and hundreds of local conferences. A recognition by the powers of Europe and the International Treaty. Mountains of difficulty were removed, and sentiment and activity are in process of crystalizing.

Many cities in different countries have broken up every vestige of commercialized vice. There is a wholesome assertiveness that comes with proof that there is possibility of protecting the young and the weak and the tempted in place of tolerating a despoiling system of murderous snares and pitfalls as a part of the heritage of oncoming generations. The movement could not, nor would they wish it to be confined to the continent of Europe.

The thought took rootage in America. Mr. Coote made a brief

visit to eastern cities a few years ago, encouraging the growth. We have our own National Vigilance Committee. We were represented at the International Congress held in Madrid in October, 1910. We have many other agencies of national importance, such as the American Federation of Sex Hygiene, The American Purity Alliance, Florence Crittenden Homes' Association, American Federation of Purity, and many local organizations that are known throughout the country, such as the Midnight Mission of Chicago, the Watch and Ward Society of Boston, and several Social Hygiene Societies, such as that of Chicago that has sent literature to hundreds of colleges and Young Men's Christian Associations, etc. The Illinois Vigilance Association has been an influence in legislation that has been felt. It has given information that has reached many thousands of people, through addresses of its representatives and its literature. Such organization is needed in every state to press for better legislation and every advance plan within the state, and to connect with the National Committee and become a part of the International service for the suppression of the White Slave traffic.

The injunction law of Iowa, is the most effective law ever passed anywhere for the eradication of this evil. Not a vice district is left in the whole state, as a result. It is a splendid example of what a right-minded people, who have as much courage as conviction, can undertake.

The Vice Commission of Chicago, appointed March 5, 1910, brought in April 5, 1911, in their report, the greatest official exposure of the social evil ever published, not even excepting the famous Senate Document No. 196 of the Immigration Committee of our government in 1909. After very studious investigation this thoroughly representative Chicago body recommended "constant and persistent repression of prostitution as the immediate method; absolute annihilation the ultimate ideal."

Observers who will take time to see conditions as they are, and note the causes and consequences, will have a longing pity for the oppressed, and an eager desire to guard from perils the many who are in danger.

There must come a deepening sense of duty in the name of justice and righteousness and womanhood and humanity, to have a part in this world battle of the country.

PEACE DAY

ADDRESS BY REV. Z. B. CAMPBELL

The nineteenth century saw the abolishment of legalized human slavery. The twentieth century is called to an even greater task—the abolishment of war—if the general progress of men and nations is to be effective. The so-called science of war—the killing of men to determine a question of ethics or of law—is the most monstrous doctrine proclaimed among civilized men today. It is a doctrine that, when baldly stated, seems incomprehensible as an accepted creed of nations; and we thank God that the world powers are awakening to the insanity of such a doctrine and are fast being persuaded that there is a sane and better method of settling their differences.

We are rousing to this perception of the insanity of this proclaimed theory of justice; first, because of the fearful tax which it imposes. Biological facts proclaim the evil to the nation, which results in the killing off of its strongest and best youth, and our own Southland today is but rallying from the terrible loss it sustained in our great Civil War. Economically, the over-burdening tax is more easily reduced to figures. Stop but for one moment for the realization of what it means to have two-thirds of the annual revenue of the United States used for the purpose of war—the maintenance of army and navy, and the payment of pensions. THIS, in a country which must deny the necessary woolen garments to its shivering poor because of the prohibitive tax imposed upon wool and woolen cloth.

The argument used to justify such expenditure is that a large army and navy is a guarantee of peace. To me it seems that if this holds good for the nation, it ought also to hold good for the individual, and instead of legislating against the carrying of deadly weapons, the government should see to it that every man is fur-

nished a gun to insure peace with his next door neighbor. This double standard of morals—the one to govern the conduct of the nation and the other to govern the individual, is inconsistent, and that the ideal for the nation should be lower than for the individual is a wrong which must be corrected.

It is not so far back in history when the Christian Church exercised the Adamic nature of its constituents in strivings for supremacy, in contention and in bitter wars upon its enemies. Today we have progressed to conference such as this at Winona, where a Presbyterian brother scarce needs the protection of a pistol in defending the doctrine of predestination against his back-sliding Methodist companion's disputes. But what is the way out, that there may be a beter understanding among nations and a higher ethical standard In the first place there is the call of responsibility to the Christian Church, a challenge to execute the will of the Master who came to bring "Peace on earth and good will to men." One cannot come without the other. There can be no peace, assumed or real, where there is not good will. The responsibility of the Church is not, then, that of a legislative body which legalizes the means of peace, but it is the duty and the privilege of the Church to establish this good will among men, without which no universal peace can be made effective no matter how much it may be decreed by legislation. The cry, then, is for an education in world citizenship, a cry for broader knowledge, for better understanding, and a greater sympathy among the nations and the races of the earth. And if the religion which proclaims the universal fatherhood of God and the common brotherhood of man fails to inculcate this doctrine, where can we expect to find the challenge met?

The means for legislation is now available. The progress toward peace as a reality rather than a sentimentalized ideal has been steady and rapid during the last century. In 1907 all the nations of the earth assembled their representatives in The Hague to discuss the plans for world peace. And again in 1915 a world gathering is planned.

During the present century (eleven years), ninety-six peace treaties have been effected among the nations as against fifty-six during the whole of the nineteenth century. Our recent signing of treaties with France and England and our prospective effecting of similar treaties with Germany and Japan calls for the hearty endorsement of every Christian citizen of the acts of President Taft and his cabinet. America has led in the taking of these great world strides of progress, and much is due to Wm. Penn and his followers in this world movement.

Ex-President Roosevelt, in the address he gave in Germany last year, insisted that a nation, to avoid becoming effeminate, must be kept up to a fighting edge. The best fighting edge for a nation is maintained by the fighting of iniquity. And, there will be no deteriorating of character if we turn our every energy not to the preparation for war with foreign nations, but to the actual conflict against the forces of vice and fraud which sweep over our country today.

With a Church which fights for a purged and purified fatherland and a Church which teaches its followers the meaning of WORLD-citizenship and the foundation principles of community ethics, the time may not be far off when peace and good will shall circle the earth.

PATRIOTISM IN AN INTERNATIONALIZED WORLD.

By CHARLES E. BEALS

Patriotism is a large word—large enough indeed to cover a multitude of bad and good deeds. Many serious charges may be laid, all too justly, at its door. Dr. Johnson declared that patriotism was "the last refuge of a scoundrel." Mr. Emerson hesitated "to employ a word so much abused as PATRIOTISM, whose true sense is almost the reverse of the popular sense." Daniel Webster, in his day, lamented that a noble word was trailed in the dust. Even a Secretary of War can affirm that a "demagogue . . . is nothing if not loudly and aggressively patriotic." As one considers the follies perpetrated, the national injustices committed, the economic and moral devastation wrought under the name of patriotism, one is tempted to cry out, with Walter Walsh, " 'patriotism' is a bait flung out by rogues to catch fools."

In spite of the wicked abuses of the word, however, patriotism stands for some of the finest loyalties, loftiest heroisms and noblest self-sacrifices the world ever has seen. Moreover, patriotism plays no small part in the socializing of man. As understood in its crude popular sense, it may not teach the higher branches, but it serves at least as a good primary school teacher in the social education of

mankind. And, with a clearer understanding of the possibilities of a new type of patriotism, it is capable of being keyed to service and universal brotherhood. I venture, therefore, to plead for patriotism, albeit for a just patriotism, for a rational patriotism, for a patriotism big enough and fine enough to fit the new conditions and the best thought and the highest ideals of the new day.

I. THE WORLD ALREADY PARTIALLY INTERNATIONALIZED.

The patriotism which right-minded men henceforth will be willing to accept must state itself in the terms of an internationalized world. To speak of an internationalized world is not utopianism, not an "iridescent dream" of an improbable, if not impossible, millennium, not rainbow-chasing, but plain prose fact. For the world already is partially internationalized; and the evolution of mankind is headed, and can head, in but one direction, namely, towards a more and more complete internationalization. Ponderous volumes would be required to set forth in detail the progress already registered. But, in a rapid survey, we may hurriedly consider a few of the general forms in which internationalism is embodying itself.

1. We may begin by glancing at some of the unofficial international organizations existing at present.

All sorts of learned societies are internationally organized. Scientific truth knows no geographical or political boundary-lines. The binomial theorem is as true in Bombay as in Boston. When Japan entered upon the Era of Enlightenment a proclamation was issued, declaring that "knowledge shall be sought for throughout the whole earth." (DeForest: Sunrise in the Sunrise Kingdom, 25.) The republic of science is world-embracing. Scientific investigators of all lands are doing team-work together, with microscope and telescope, test-tube and micrometer. Learned men meet together in the annual meetings of their international scientific societies. Professors are exchanged between some of the nations. Oriental students by the thousand are matriculated in American and European universities. Students of all nationalities live together in the Cosmopolitan Clubs. Engineers with their transit and level are at work under every sky, and engineering feats and facts are published in the engineering journals of all civilized lands. Agriculturalists, aviators, penologists, educators, electricians, geographers, linguists, artists, musicians, men of letters, doctors, philanthropists, statisticians, zoologists, etc., etc., are banded together in their respective international organizations, and hold annual conferences, first in one

land, and then in another. Many of these bodies maintain permanent headquarters and publish regular bulletins.

Labor is becoming more and more internationalized. Over thirty trades are internationally organized. The emblem of the American Federation of Labor is a pair of clasped hands upon a globe. The subdivision of labor makes class dependent upon class, nation upon nation. The mill operatives of Lancashire, England, were brought to the very verge of starvation by our American Civil War. Industrial migration and immigration play no small part in binding together the old world with the new. There is an international society for labor legislation, with sections in each land and publications in the various languages. (Comp. Graham Taylor in Proceedings of Second National Peace Congress, 168.) The permanent bureau of this society is at Basle. (American Journal of International Law, Vol. I, Part II, 821.)

Socialism, too, is an international movement. It is probably more radical in its direct propaganda for internationalism than any other great organized movement of our day. It exposes the sophistries and wastes and wickednesses of competing and contending nationalisms with unrelenting mercilessness.

Business is coming to be more and more international. Great business enterprises seek world markets. I remember seeing in London, Paris, Lucerne and other European cities, branch stores of great shoe manufacturing establishments of Brockton, Mass. The International Harvester Co. does business in many lands. If war should break out in any part of the world, the harvester business in Chicago would be affected. Even the short Boxer outbreak in China, though it lasted but a few weeks, affected the cotton mill operatives in Fall River and New Bedford. A gentleman called at our peace office in Chicago not long ago and said, "I have just finished building bridges in Burmah and Egypt. My men are at work on one in St. Petersburg. I can't sell my bridges if war breaks out. So I think I'd better join the peace society and help on its work." I have been informed by a prominent London economist that during our American panic of 1907 the Bank of England came within a few days of suspending because of the financial situation in the United States. The Bank of England sought to obtain relief, at that crisis, from Berlin and Paris and other financial centers, but the great banking institutions of those cities were unable to render any assistance because they, too, were similarly affected by the American panic. Nor should we overlook the international investments, which are increasing year by year. If one has not done so already, he should read that great little book of Norman Angell's, "THE GREAT ILLUSION,"

which has just been published simultaneously at London, New York, Paris, Leipsic, Copenhagen, Madrid, Borga (Finland), Leyden, Turin, Stockholm and Tokio. There is an international organization of Chambers of Commerce holding annual congresses. The last congress was held in London last June. Many International Congresses of railroads have been held and a monthly bulletin in two languages is published.

There are various internationally organized law associations. The International Law Association held its 26th annual conference in London in 1910.

When one comes to study the philanthropic and reform movements of our day, he finds that many of these are of international scope. For example, take the Red Cross Society, which has its headquarters at Geneva. Or take the peace societies of the world which have maintained a permanent international bureau of peace at Berne since 1891, said bureau issuing a fortnightly bulletin.

In religion we find not only the great missionary societies interlacing orient and occident, not only great world congresses of particular denominations (like Pan-Presbyterianism or the Oecumenical Methodist Conference or the World's Council of Congregationalists, or Pan-Anglicanism) but great interdenominational movements like the Y. P. S. C. E. and Y. M. C. A. binding continent to continent. The World's Christian Student Federation held its 7th biennial meeting in Tokio in 1907, the first world conference ever held in Japan. (See DeForest: Sunrise in the Sunrise Kingdom, 151-2.)

We might continue almost indefinitely in an attempt to enumerate some of the voluntary and unofficial enterprises which are internationally organized. Probably during the last 75 years hundreds of international conferences have been held. Suffice it to say that, as Prof. Reinsch tells us, "the world of international organization is an accomplished fact. The idea of cosmopolitanism is no longer a castle in the air, but it has become incorporated in numerous associations and unions, world wide in their operation. Nor are these merely manifested in Congresses where tendencies and aims are discussed, and resolutions voted. No, they have been provided with a permanent organization, with executive bureaus, with arbitration tribunals, with legislative commissions and assemblies of international unions composed of private individuals, united for the advancement of industry, commerce, or scientific work; there are no less than 150, all provided with a permanent form of organization." (Prof. Reinsch: Address delivered at Second National Peace Congress, report taken from Unity, May 20, 1909.) There is now at

Brussels a central office of International Associations, "whose purpose is to act as a clearing house for the national and international associations of the world, official and unofficial." (Advocate of Peace, 1911, 41.)

2. Passing now from voluntary societies let us next consider the Interparliamentary Union. This is an international organization composed of members of the various national law-making bodies of the world, formed for the promotion of arbitration and better relations between nations. Its membership is now about 3,000. It supports a permanent bureau at Brussels. Some of the governments are making annual appropriations for this bureau. For the first time in our history as a nation, the United States Congress in 1910 appropriated a small sum for this purpose. While, strictly speaking, the Interparliamentary Union is a voluntary organization, nevertheless, being composed solely of law-makers of the various nations, and receiving support from some of the governments, it is semi-official, semi-intergovernmental. Needless to say, an organization with such aims and personnel is highly significant and prophetic.

3. But, most important of all, are the official, intergovernmental enterprises which have been undertaken by governments. In the 82 years from 1826 to 1907, that is, from the Congress of Panama to the Second Hague Conference, there were convened 119 strictly international gatherings. Judge (and now governor) Simon E. Baldwin, has enumerated these for us. (American Journal of International Law I, Part II, 808 ff.) The comprehensiveness of these international meetings is revealed in a hasty survey. International congresses and conferences have been held by the various governments to consider sanitation and resistance to the plague, uniform system of meteorological observations at sea, statistics, neutralization (on repeated occasions), sound dues (to Denmark), the free navigation of rivers, the universal postal union, duties (on certain articles, like sugar), weights and measures, marine signaling, monetary subjects, telegraphy, the rules of war, the metric system, submarine telegraphic cables, geography, protection against plant diseases, industrial property, railroad transportation, fisheries, exchange of official and scientific documents, the prime meridian, commercial law, freedom of trade through the Suez canal, literary and artistic property, the liquor traffic, tariffs, the working classes, maritime law, the slave trade, protection of laborers in factories, pan-America, private international law, telephony, social and economic questions, arbitration, the white slave traffic, Central American peace, wireless telegraphy, the unification of the formulae of potent drugs, agriculture, the use of white phosphorus in matches, night work for

women, Morocco, and the first and second Peace Conferences at The Hague.

More significant even than these international conferences are the permanent international bureaus and commissions which are in actual operation. According to Prof. Reinsch, "There are in existence over 45 public international unions, composed of states. Of these 30 are provided with administrative bureaus or commissions."

Down in Washington, D. C., is the Pan-American Union through which 21 nations do business co-operatively. In Central America there is in operation the first permanent High Tribunal of Nations in the history of the world, an International High Court which has full jurisdiction in all cases that may arise between the five contracting republics. Go to Berlin and you see an International Bureau of Weights and Measures. Paris is the seat of the permanent International Commission on Freedom of Trade through the Suez Canal. Go to little Berne, which globe-trotting tourists skip after a look at the famous Bears, and you find a whole group of international bureaus, the permanent Bureau for the Protection of Industrial, Literary and Artistic Property, which publishes a monthly journal; the permanent Monetary Diplomatic Bureau; the permanent Bureau of Telegraphy which publishes a gazette and is in official touch with forty bureaus in as many countries besides twenty private corporations; the Bureau for Protection Against Phylloxera (supported by five powers); the Tariff Bureau, which publishes its bulletin in five different languages; and the Bureau of Railway Transportation which also issues a paper. Best known of all is the Berne Bureau of the Universal Postal Union, the executive body through which the postal systems of all the civilized, and some of the nations of the uncivilized, world are administered. Fifty different postal administrations use it and support it. Its congresses are held regularly every five years, and to these congresses the accredited and official representatives of the different powers are sent to legislate for the postal service of the world. As Judge Baldwin well says: "It can no longer be sneered at as impracticable, because it exists and has existed as a working force for a whole generation. Every man who sends a letter from New York to Tokio with quick despatch for a fee of only five cents, knows that he owes this privilege to an international agreement, and feels himself by virtue of it a citizen of the world."

"The first formal session of the International Institute of Agriculture took place in Rome. This institute is due to the initiative of Mr. David Lubin of California. Mr. Lubin's scheme was first presented to our national authorities at Washington, who were asked

to initiate the institute. It was rejected by them. The young King of Italy, Victor Emmanuel, took it up, when asked to do so, and the institute has been successfully inaugurated. The meeting in Rome was attended by delegates from forty-six nations, including the United States. The purpose of the institute is to promote the development of agriculture in all parts of the world, the restoration of worn-out lands, the redemption of the great still unused tracts of the earth's surface, etc." (The Advocate of Peace, December, 1908.)

Similarly, within a few years, an International Health Bureau has been established with an international Office of Public Hygiene at Paris. Data concerning infectious diseases, notably cholera, plague and yellow fever, will be collected and measures taken to combat these diseases. Before long nations will wage a world-wide war on the rat as a bearer of diseases and then this pestiferous vermin will be wiped off the face of the earth.

In 1899 was held the first Hague Conference, in which 27 powers participated, and three conventions, or articles of agreement, were adopted. Eight years later the second Hague Conference convened, in which 44 powers—practically the entire world—participated. There, through their official representatives, the nations of the world, by unanimous vote, adopted 14 conventions and made provision for a periodic re-assembling of the conference and for the establishment of a permanent world-court.

In the face of these facts, I repeat that we have already entered upon the opening chapter of internationalism. We are even at present doing a whole lot of business together as a world. These different cities which are the seats of permanent international bureaus are virtually, with respect to certain specific functions, the capitals of the world. In due time, for economy's sake and for the sake of greater efficiency, all these separate functions will be transferred to one capital, where all affairs will be legislated upon and administered. The dozen Berne Bureaus, the Paris Bureaus, the Berlin and Brussels and Rome Bureaus, will then naturally be transferred to one place—probably The Hague. Thus, the internationalism which already has been born by the natural process of business evolution, will grow and wax stronger. To the question, whether internationalism would work, the answer is, it IS working. The same irresistible evolutionary forces which forced the American Colonies on from a loose federation to a real nation, will, in a similar way, carry forward the world from its present loosely federated organizations to a unified, simplified, economical, effective and universally just, internationalism. And this process will be more

rapid than some of us think, perhaps more rapid than even the most radical and sanguine dare to dream.

Some one has said that the 18th century was a period of dependence; the 19th a period of independence; while in the 20th century the great word is interdependence. Certainly the race is just entering upon the final chapter of political evolution. I say this not in any alarmist spirit, not in any cheap, superstitious, catastrophic sense, but ground my glad statement on sober, scientific facts. Look back over the successive stages in the evolution of mankind. First, the individual was evolved, then the family, then the tribe, then the nation. The evolution process which has been going on from the beginning of man's existence will not stop now, and we shall go on and on to the next chapter and the next. And what will be the next thing? Internationalism. And beyond internationalism, what? Nothing, in the way of world political organization, unless or until Prof. Percival Lowell shall succeed in annexing Mars. After such annexation pan-planetism might become possible. But, until then, internationalism is the final chapter in the political evolution of man.

At the same time, we may say that while the complete realization of internationalism will be the last chapter in political evolution, in another sense it will be the first chapter in the higher industrial, educational, social and moral evolution of man.

II. THE INADEQUACY OF THE OLD, DIVISIVE PATRIOTISM.

Manifestly, if the world is already doing business internationally, the old divisive type of patriotism is inadequate to the needs of the new day. The older patriotism was characterized by three things—it was provincial and selfish, it was a patriotism of hatred of other nations, and it was largely a patriotism of military strife.

1. The Patriotism of provincialism and selfishness.

As Charles Sumner pointed out in his address on "The True Grandeur of Nations," our ideas of patriotism are largely inherited from the ancients. Cicero said of Rome that that country alone embraced all the excellences of all. Greek and Roman conceptions of nations were intensely narrow, and a selfish type of patriotism resulted. We moderns have only borrowed the older conceptions and attached them to our own respective nations. The story is told of an American Congressman who, when asked what effect a certain measure would produce abroad, ejaculated, "What have we to do with abroad?" Stephen Decatur's atrocious toast, "My country, right or wrong," all too truly represents the general sentiment prevailing under the older patriotism. How selfish the spread-eagle words of

Daniel Webster sound to us today: "Let the object be our country, our whole country, and nothing but our country!" (Bartlett: Quotations, 530.) No wonder thoughtful people have protested against such barbaric selfishness. Herbert Spencer heads one of his chapters, "The Bias of Patriotism." (See Walsh: MORAL DAMAGE, 53.) George Eliot defined patriotism as the virtue of narrow minds. (Proceedings Second National Peace Congress, 316.) Mrs. Browning argued that if patriotism means the flattery of one's nation in every case, then the patriot . . . is only a courtier. (Mrs. Browning: Poems, II, 305.) This provincial, selfish patriotism often takes the form of a contempt for other nations rather than a reverence for one's own. (Comp. Dawson. Reproach of Christ, 163.) Hence Charles Sumner uttered his noble protest against that form of patriotism which interferes with the spirit of humanity and is mere sectionalism of the heart. (Sumner: True Grandeur of Nations.) And Dr. Lyman Abbott exhorts us to "bid good-bye to the provincialism that calls itself patriotism, and thinks it is patriotic because it sneers at every other nation but its own." (Abbott: Addresses on International Brotherhood, Modern Eloquence, VII, 1.) In trumpet tones Ernest Crosby sounds the same call to a better patriotism:

"Are these our patriots, these, the blind,
Whose love of country is combined
With petty hate for all mankind?
Nay from their rule we pray release;
Soon may such love of country cease.
They know not love that love not peace."

Especially timely is the warning of Melville E. Stone concerning the dangers which are created by the race prejudices of Anglo-Saxons in the Orient. (National Geographic Magazine, December, 1910.)

2. The patriotism of hate.

Naturally, and all too easily, a patriotism of provincialism and selfishness heads up into a patriotism of hate. All down through the centuries true patriotism has been thought to imply an intense hatred of other nations. To the Greeks, all foreigners were barbarians. Only until a comparatively high state of civilization is attained are foreigners regarded otherwise than as enemies. Especially in those cases into which war has entered, is the test of hatred passed on from decade to decade.

For generations the SINE QUO NON of British patriotism was hatred of the French. Nelson's motto was, "Trust in God and hate the Frenchman like the devil." During the Boer war any Briton who did not emphatically declare his hatred of the Boers was set

down as a traitor, labeled "pro-Boer," and, in many cases, mobbed. In the last decade British patriotism has taken the form of anti-Germanism.

So, too, in Germany. Revenge on France for humiliation by Napoleon was for over half a century the one patriotic purpose nursed by Germans. This sentiment became incarnated in a group of statuary on one of the Berlin bridges, in which a stalwart warrior is teaching an ardent youth the art of war. (Stoddard: Lectures, VI, Berlin, 18.) A famous Berlin teacher used to make a practice of leading his pupils out through the Brandenburg gate, invariably asking them, "Of what are you thinking?" Usually the answers were not entirely satisfactory and the teacher would upbraid his pupils, saying: "You should be remembering here that you are the children of the vanquished; and that your first resolve, as men, must be to march to Paris, and bring back thence the car of victory stolen from this gate by the robber Napoleon." (The same.) Even Francis Lieber, whose Rules of War almost may be considered as the nucleus of a code of international law, never could rise above his hatred of France, thus inculcated. Germany's humiliation by Napoleon rankled in his memory. When Germany triumphed in the Franco-Prussian war the great publicist could not refrain from writing to friends in Germany advising that the most stringent terms be imposed upon the conquered nation. His love of fatherland was animated by what Charles Sumner characterized as "Gallophobia." (American Journal of International Law, January, 1911. 87, 89.)

For a century or more American patriotism consisted of hatred of mother country—Anglophobia. In 1898, however, "Remember the Maine" became the slogan. During the war with Spain a school teacher in Washington, D. C., asked what patriotism meant. The reply given by one of the girl pupils was, "To kill Spaniards." (Warner: Ethics of Force, 40-41.) Today, if we are to accept the brainless jingoism of scheming demagogues, the very quintessence of American patriotism is an intense hatred of Japan.

Even this brief historical survey convinces one that there is too much ground for the charge that patriotism, as popularly understood, "requires us, off and on, to hate all foreign governments, especially such as are called monarchies, and to pursue our own interests and ends with lordly indifference to the opinions and interests of mankind. It glories in the immensity of our population, our vast resources, and our assumed ability to thrash the united world. It relates, in fact, wholly to war, actual or prospective." (Warner: Ethics of Force, 40.)

Thinking people, however, refuse to accept any longer hatred as a criterion of patriotism. Hatred is mere negativism. It proves nothing. A man's fidelity to his wife is not demonstrated by his hatred of a neighbor. In religion men are coming to see that old hatred tests are insufficient. We should no longer accept Sancho Panza's plea that he hated the Jews as valid and sufficient evidence of being a Christian. The story is told concerning a little girl who applied for admission to an orthodox church. When asked by the examining committee why she thought she was a Christian, she replied, "I just hate the Universalists and Unitarians." She was admitted. No other evidence was needed at that time. But today something more than hatred is required in religion. And as for patriotism, mere hatred of a sister nation, is altogether too negative and barbarous to satisfy the citizens of an internationalized world. A patriotism of hate is too small to fit even the present civilization, to say nothing of the finer civilization of tomorrow.

Even now the words of Ernest Crosby do not sound so treasonable as they did when penned by him:

"I am no patriot.

I do not wish my countrymen to overrun the world.

I love the date-palm equally with the pine-tree, and each in its place.

I am as true a friend to the banana and orange as to the pear and apple.

I thank the genial breath of climate for making men different.

I am glad to know that, if my people succeed in spreading over the face of the earth, they will gradually differ from each other as they attune themselves to every degree of latitude and longitude.

Humanity is no air to be strummed on one note or upon one instrument.

It is a symphony where every note and instrument has its part, and would be sadly missed.

I do not take the side of the cornet against the violin, for the cornet needs the violin.

I am no patriot.

I love my country too well to be a patriot."

(Ernest Crosby: Swords and Plowshares, 15-16.)

3. The old patriotism was too largely a gun patriotism. Mrs. Mead, in one of her pamphlets, tells of a child's paper which, some

time ago, contained a picture of an old man showing a boy a gun, while beneath the picture were the words, "Teaching Patriotism." And Mr. Mead, in his introduction to Sumner's ADDRESSES ON WAR, says, "Every war gives new life to that old notion which dies so hard . . . . that patriotism is somehow bound up with war,—the patriotic war man, the man who fights or wants to fight for his country." One of our American college presidents says, "The gateway to social service is no longer alone by way of West Point or Annapolis, but it comes through service to humanity in the arts and in the marts and in the manufactures and the labor and the home rather than upon the field of battle." There is a world of truth, too, in these words from Scotland: "To risk life on the battlefield is not the only form of patriotism; it may not be that bespattered thing at all, but only adventure, excitement, pugilism, mercenariness, social outlawry, moral cowardice or other squalid impulse." Certainly, as Mr. Bryan points out, "One of the things we should try to cultivate is the idea that it is not necessary for a man to die on the battlefield in order to be a patriot."

When one studies the budgets of the various nations one comes to realize the extent to which the gun type of patriotism prevails.

The chief and sufficient indictment against gun patriotism is this, that it is the one thing which obstructs the progress of an evolving internationalism. We have pointed out that learned societies, reformers, educators and even governments are organizing and co-operating internationally. While scientists, reformers, philosophers, educators, teachers, churches and government commissioners meet together as co-workers, form genuine friendships with men of their own group, and look upon each other as brother toilers in a common holy cause, the one man who is out of joint with all this increasing international comradeship is the gun patriot. The gun patriot is not loyal to his own class. The gun patriot of one land looks upon the gun patriot of another land as a menace to his own nation.

Such was the older patriotism, provincial and selfish, animated with hate, and with a gun for its emblem. With justice Edward Eggleston characterized such patriotism as "a virtue of the self-developed, higher than tribal instinct and lower than that great world benevolence that is to be the work of coming ages." (Edward Eggleston: The New History; see Modern Eloquence VIII, 404.) But competitive internationalism has had its day and is even now obsolescent. A new patriotism is being born.

III. THE NEW PATRIOTISM SYNTHETIC.

An internationalized world requires a patriotism that shall be synthetic, instead of divisive; co-operative, instead of competitive; constructive, instead of destructive. Pretty rapidly we are learning to enlarge tribal sentiment and national loyalty until our patriotism shall be world-embracing. This does not mean the destruction of patriotism, but its completion.

1. The new patriotism is loyal to internationalism.

We know that it is possible to be a loyal citizen of the city of Chicago, and of the State of Illinois, and of the United States of America. So, while remaining loyal to all these it is possible at the same time to yield allegiance to an internationalized world. As Goldwin Smith so beautifully said, "Above all nations is humanity." (When the New England Peace Congress of 1910 devoted a day to the honoring of the memory of Elihu Burritt, a mammoth banner bearing this noble sentiment of Prof. Smith was flung across the principal square of New Britain, Conn. These words have been adopted as the motto of the Cosmopolitan Clubs. They express the creed of the new and greater patriotism—"above all nations is humanity.")

Hence the new patriot will loyally support all movements for the internationalizing of the world. He will especially be faithful to the efforts to complete the machinery of international justice at The Hague. He will discountenance and oppose all reactionary policies which would mean infidelity to, and the thwarting of, The Hague movement. He will go in for less hate and more service, for less "world politics" and more world organization. Macaulay's noble verse some day will be re-written. In place of his:

"Then none was for a party;
Then all were for the State;
Then the great man helped the poor
And the poor man loved the great."

some new Macaulay will be able to sing:

"Now none are for a nation,
But all for a world-state;
Great lands and small together
Live in justice and not hate."

2. Then shall it be possible for a patriot to be loyal to loyalty. Prof. Royce, in his admirable little volume, THE PHILOSOPHY OF LOYALTY, shows that in war time one man's loyalty clashes with the loyalty of the citizen in the hostile state. This is the moral

condemnation of the war system. Patriotism in an internationalized world will harmonize and unify these competitive loyalties. Then shall it be possible to apply Kant's rule to citizenship: "Act so that the immediate motive of thy will may become a universal rule for all intelligent beings." In the not distant future it will be commonplace for instructors of children to teach that the true patriotism is that which will form a fraternal bond between the nations and strengthen their loyalty to the world state.

3. The new patriotism will enable a man to be loyal to morality. The old war patriotism oftentimes forced men to do things against their judgment and conviction. Certain prominent American statesmen protested against our treatment of Mexico, which at last headed up in the Mexican war. But when war was once declared, their protest ceased and they contributed their sons to the army of conquest. Now, as a New England divine pointed out, a thing which was wrong for statesmen up to 1846, and wrong after 1848, could not have been right from 1846 to 1848. (Theodore Parker.)

The old war patriotism forced men and nations to violate all the higher laws of kindness and brotherly love to which man's highest allegiance is due. In spite of the fact that today emphasis is laid chiefly on the financial, economic and biological arguments against war, nevertheless it still remains true that its chief condemnation lies in the moral ruin which it produces. Fortunately the new internationalism is leading us to a broader patriotism in a warless world-family, so that it shall be no longer necessary for a man to separate his patriotism from his prayer life. More and more it is becoming possible to be a patriot and at the same time to be loyal to one's highest moral convictions.

Little by little a new type of citizen and patriot is being evolved, namely, the socialized individual. Now once let a man become socialized and it is then forever impossible to get him to hark back to the old patriotism of hate. To such a temptation the socialized patriot replies in the noble words of Charles Sumner: "Man was made to love his neighbor and not to despise him. I detest the words of Dr. Johnson who boasted of loving 'a good hater.' I like the man who loves his neighbor. A favorable appreciation of the character and position of nations and individuals exercises the best influence." Or he replies in the words of one of our New England poets:

"We owe allegiance to the State, but deeper, truer, more
To the sympathies that rise and burn, within our spirits' core.
Our country claims our fealty, we grant it so, but then
Before men made us citizens, great nature made us men."

It is to this type of patriotism that social evolution is carrying us forward. The industrial and economic and political necessities of men are irresistibly driving us on to a larger patriotism than that of selfish provincialism, hate and military spread-eagleism which has too long cursed the world.

IV. FULFILMENT OF THE DREAM OF BRAVE DREAMERS.

This evolution which history makes so evident enables us to see that the dream of brave dreamers is being fulfilled.

Great men, in all the centuries, have dreamed of world organization and brotherhood. Cosmopolitanism was a part of the creed of the Stoics. (Eucken. Problem of Human Life, 91-2). Horace declared that "the brave man is at home in every land as fishes in the ocean." (Modern Eloquence, VII, 176.) Marcus Aurelius likened nations to members of the body, saying: "We are made for co-operation like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another, then, is contrary to nature." (Marcus Aurelius: Thoughts, 95, 175.) Jesus, though of Jewish descent, rose above the narrow nationalism of his times and people. As Dr. Darby says, "Jesus, though of Jewish descent, . . . was not a Jew—but just a MAN, untrammeled by race limitations or prejudices, unwarped by so-called patriotism." (Darby: The Christ Method of Peace Making, 63.) It was Bolingbroke who declared that "a wise man looks upon himself as a citizen of the world; and when you ask him where his country lies, points, like Anexagoras, with his finger to the heavens." (Masterpieces of Literature, Ancient and Modern, III, 1477.) Over his door, during his exile, Edmund Ludlow wrote:

"Every land is my fatherland
For all lands are my Father's."

(See Walsh: Moral Damage of War, 404.)

William Lloyd Garrison headed the very first number of his "Liberator" with this motto:

"Our country is the World
Our countrymen are mankind."

(Crosby: Garrison, the Non-Resistant, 15.)

Mr. Emerson, who possessed a world-soul, if any man ever did, wrote: "We have no sympathy with that boyish egotism, hoarse with cheering for one side, for one state, for one town; the right patriotism consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity." (Emerson, XI, 328.) Elihu Burritt, setting himself to prepare a lecture on the

anatomy of the earth, was struck by the interdependence of the various nations. It was this which led him into the peace movement. His lecture grew into a peace lecture, and thenceforth he became a prophet of world citizenship. (Northend: Elihu Burritt, 23.) Prof. Bovio describes the internationalized patriot as "the man of the future"; Jules Simon, as "the patriot of humanity." (Concord, January, 1911. 5.) When society is completely internationalized, and individuals thoroughly socialized, then shall the noble prophecy of Tennyson be fulfilled:

> "When the schemes and all the systems,
> Kingdoms and republics fall
> Something kindlier, higher, holier,—
> All for each and each for all."
>
> (See Tennyson: Enoch Arden.)

These are the dreams of some of the dreamers. It is only a question of a comparatively short time, now, when the dream of a world state and a pan-human patriotism will be commonplace actuality. In this day when internationalism is being consummated, as never before, it is "bliss to be alive." (See Dawson: Makers of English Poetry, 45-46.) If, as Horace declared, "a pleasant and a noble thing it is to die for fatherland" (Horace: The Odes, Old Roman Character. Bohn edition, 46), how much nobler and sweeter and more glorious it is to put in a life for an internationalized humanity.

THE BREAKING DOWN OF NATIONAL BOUNDARIES

By BENJAMIN F. TRUEBLOOD

Truth and right, love and law, justice and mercy, liberty, humanity and brotherhood know no national boundaries. Science, art and philosophy are all universal as the race. Religion is not a matter of family or nation or clime; it knows no geographical or racial limits. It is a spiritual thing, the equal right of all souls. What is to be done with national boundaries and barriers in the light of these universal principles?

When Jesus Christ died on the cross all the walls of separation between classes, races and peoples, built up by selfishness, greed, tyranny and violence, were irreparably rent and doomed to final destruction. Either they must go or Christianity fail. The consummation has been long delayed, chiefly because the followers of the Nazarene, while preaching and in word exalting the great vital peace principles laid down by their Master and lying at the very roots of Christianity, have been woefully disloyal to them in practice, when dealing with men and people in their larger world relations. I have often said that when the Christian Church as a whole is ready to say that there shall be no more war, war will disappear, and the walls of separation between peoples and nations will be quickly leveled to the ground.

Today a great change is passing over the world. We are witnessing the most remarkable transformation that has ever come about in human society. Everything is passing from a local, national basis to a world basis. The material unity of the world is already an accomplished fact. All parts of the world are coming together—are already together. Mountains and rivers as barriers of exclusion have disappeared. There is no more sea. Science has bidden its proud waves be stayed. Men of all races and all lands travel abroad and mingle with those of all other sections of the earth. No exclusion laws can prevent them from doing so. Christian missionaries have crossed all the seas and planted themselves under every sky, carrying with them the great truths of the fatherhood of God and the brotherhood of man, and that marvelous group of truths involved therein, namely, love, forbearance, patience, forgiveness, self-sacrifice and unselfish service. The proclamation of these during long centuries has at last brought forth in a large measure its legitimate fruits, not in the private circles of society only, but even more conspicuously in the larger arena of international affairs. The knowledge which the missionaries have acquired of the races for whom and among whom they have labored, has had a reflex action upon the churches at home, and has opened the eyes and expanded the vision of the whole Christian Church to a new and fuller conception of its mission as a world religion. The Church for the first time in its history has become actually a world Church and its influence in this manner in blazing the way for world peace cannot be overestimated. Commerce has witnessed a like expansion. It has now actually united the various parts of the world into one great trading community, the exchanges of which have reached in value the enormous figure of nearly thirty thousand millions of dollars yearly. The financial and credit systems which have been built up to meet the needs of this universal trading have woven their network over

all the earth and made every part of it sensitive to disturbances in any other part. International scientific expeditions and educational exchanges are now a part of the common order of the day. International congresses and conferences make up the most conspicuous phase of international life, with their splendid programs on which appear the foremost men and women of the different nations. As to the habit, the settled habit, of pacific settlement of disputes between governments, he that runs may read.

To be more specific and detailed there are, not to mention others of less importance, seven powerful forces which are breaking down the barriers between nations and carrying the world steadily and rapidly toward an international state, which will confederate all the peoples and races of the world into one political union, or over-state, which will have in charge all those common interests and concerns which no single nation alone can care for and which still are measurably neglected from lack of a suitable organ to look after them.

1. First among these forces must be placed Christian missions. Beginning their work a century ago, to go no further back, they have now spread their network over the entire globe. The missionaries have made mistakes, sometimes very detrimental ones, but in the main they have been true to the great essentials of the Christian faith, namely, the oneness, the fatherhood and the love of God; the oneness and the brotherhod of man; the supremacy and the conquering power of love and self-sacrifice and unselfishness as manifested supremely in Jesus Christ. The missionaries have learned by their mistakes. They have taught their fellow Christians at home important lessons in theology and especially in manners. They have interpreted to us the races among whom they have labored as we have not before known them. On the whole, there is not, in the entire range of human society, a brighter, wiser, braver and more progressive body of men than the Missionaries. They have brought all parts of the world, all races and peoples into spiritual touch and communion, and that is a greater thing than commerce or other material agencies can produce. As a body today the Missionaries stand as a bulwark against the tides of race prejudice and race injustice which now and then sweep over and disgrace our Christian lands. Witness the recent action of the Missionaries in Japan at the time when a spurious and contemptible "patriotism" on the part of a few people in this country was doing its utmost to bring about a conflict between that country and ours. When Captain Hobson was going up and down the country misrepresenting Japan and declaring that she was vigorously and stealthily preparing to make war on this country, the late Dr. John H. DeForest, who had spent more

than thirty years in mission work in Japan, happened to be in one of his audiences. Dr. DeForest at once took up the matter and replied to Mr. Hobson in a way that showed that this fomenter of ill-feeling between the two countries had woven into his public addresses a perfect tissue of misrepresentations. During his two years' vacation in this country Dr. DeForest, speaking from first hand information, never ceased his attempt to contradict these falsehoods and to show that the Japanese government and people were, as they have always been, thoroughly friendly toward our country. This note was taken up by the Missionaries in Japan as a body, and not long ago they issued a statement which ought finally to silence the maligners of the Mikado's government. The Peace Society of Japan at Tokio, the Oriental Peace Society at Kyoto, and the more recent American Peace Society of Japan, all of which have been powerful in winning leading Japanese both in public and private life to the Peace Movement, were almost wholly the work of the Missionaries. The influence of the missionary bodies operating in China has been largely in the same direction. One of the most prominent, wise and influential peace workers of our time is Rev. Timothy Richard, who has been for a whole generation laboring among the Chinese, and endeavoring to interpret their true character and needs to the western world.

I must not let this opportunity pass to say a word in appreciation of the marvelous work toward world union which is being accomplished by the Christian Endeavor organization, under the lead of Dr. Francis E. Clark. The work of this great society is missionary work of the highest order, and at the same time peace work of the most thorough and far-reaching kind. The same is true of other similar organizations of young people in the various denominations.

2. Next to Christian missions in the leveling of national boundaries must be placed Commerce. The development of international trade in the century since modern missions began their work is something that puzzles the imagination. The figure covering international exchanges for the whole world one hundred years ago was only about 1,500,000,000 dollars. Today it has reached the colossal sum of about 20,000,000,000 dollars. Most of this startling increase has taken place during the last forty years, within which period war has greatly declined as compared with previous times, and the organized Peace Movement has developed into the most influential international reform of our time. Men sell and buy for use and profit, under the propulsion of an instinct as natural, spontaneous and imperious as the instinct to pray or any other of the mighty elemental forces of human nature. They have always done so, and they always will do

so. And the more they do so the more closely are they bound together in mutual dependence and friendship. Commerce knows no national boundaries and chafes at any restrictions that may be placed in its way. Commerce means peace, as our recent Ambassador to Constantinople, Hon. Oscar S. Straus, is fond of saying; that is, commerce not only promotes peace, but also requires peace in order to grow and prosper. The only lines of business which war favors are those which provide the munitions of war. Commerce has its bad side, but only when it is in the hands of bad men. On the whole the commerce of the world is today arrayed, or is fast arraying itself, on the side of international friendship and peace. The last time there was real danger of war between France and England, Anglo-French commerce, on whose unbroken continuance the lives and happiness of millions of people depend, led by the British Chamber of Commerce in Paris threw itself into the breach and prevented hostilities, even after the fleets of the two countries were under steam and ready for the worst. Two hundred and seventy-five of the great Chambers of Commerce and Boards of Trade of the two countries joined their forces against war and urged the conclusion of a treaty of obligatory arbitration between the two countries which would thereafter make war practically impossible. In our country nearly all the important Chambers of Commerce and Boards of Trade from New York to San Francisco have already put themselves on record as in favor of the arbitration of international disputes and are now pouring into Washington by every mail their demand that the unlimited treaties of arbitration between this country and Great Britain and France be ratified without change and with as little delay as possible. It must not be supposed that the men of trade and commerce in their opposition to war are moved solely by economic reasons. Many of them are moved by high humanitarian motives.

3. The third of the potent factors which are working out the unity and federation of the nations is international travel and residence. Through the application of the discoveries and inventions of science intercommunication between all parts of the world by travel and correspondence has now become swift and easy. The instinct to go about and see and learn has thus been set free, and as a consequence people of all lands and races travel everywhere and intermingle with each other with very large if not yet perfect freedom. There is not a country anywhere within whose borders individuals and families of other countries do not reside a part or all of the time, for business or pleasure. The result is that we are all now a part of an international or world society, which is growing both extensively and intensively with increasing rapidity and power.

Among these foreign residents are the Ambassadors, Ministers and Consuls, sent out by the various governments to represent them at the courts of other countries, or to look after their economic interests in important foreign cities. Through these officials there is growing up, along with the world society, what is essentially a world government, which is destined to develop in strength and directive influence more and more as the years go on. It is useless to take time to point out to you what the results of these processes will be in the final social, economic and political destiny of humanity. Suffice it to say that war, which has already been placed on the defensive, cannot long live under these new conditions and that misunderstandings and prejudices, out of which wars often spring, must wither and die when all the world is living in what is practically one room.

4. In the next place, the international scientific and educational movements of our time are powerful forces in promoting the elimination of artificial and obstructive distinctions and barriers. Science is universal and impartial. The men of science constitute a strong and sympathetic world brotherhood. All the great astronomical observatories and chemical, biological and physical laboratories are in constant intercommunication. A discovery in one country immediately becomes the possession of scientific men and organizations in all countries; the possession, indeed, of all men everywhere. One man discovers a new star or comet and at once the telescopes of all quarters of the globe are pointed to the same spot in the heavens. It is hard for men thus co-operating in a high calling to hate and fight each other.

The entire education of our day is rapidly becoming international. The leading books of pedagogics are translated into and studied in all the civilized tongues. Professors have for many years been called from one country to the universities and schools of other countries. This custom is now supplemented and extended through the new system of exchange professors, which is destined to play a great roll in the unification of the nations. Peoples are today learning each others languages with a frequency and assiduity which augurs well for the future. General literature is also rapidly taking on an international flavor, as nearly all important writers are now great travelers. You cannot hate or despise a people into whose life and spirit and inmost characteristics you have entered through its speech.

5. A very particular omen of the coming political unity of the world is found in the numerous congresses and conferences held by the governments in recent years. I do not allude to the large

number of international conferences held by the private promoters of religion, science, philanthropy, trade, medicine, peace, etc., like the Universal Races Congress which has just closed its sessions in London. These congresses have run into the hundreds and are doing much to enable the inhabitants of the different countries to understand and help each other. Those to which I refer are purely official in character, the delegates being appointed by the governments themselves. Since the famous Congress of Vienna in 1815, which settled the map of Europe after the close of the Napoleonic campaigns, more than one hundred and twenty-five of these diplomatic conferences have been held. So numerous have become the interests which are common to the governments that scarcely a year passes without the meeting of one or more of these conferences, in which all the nations, or a considerable body of them, take part. Your minds will at once recall the Anti-Slavery and the Anti-Opium Congresses a generation ago, the four Pan-American Congresses and the two Hague Peace Conferences, in the last of which, with one or two insignificant exceptions, all the independent governments of the earth were represented. International legislation has these last years become an absolute necessity, and these occasional and irregular congresses will in a few years give way to a regular assembly or parliament of the nations, which will meet at stated periods and deal with the class of interests which vitally concern the world at large. Indeed, the second Hague conference four years ago deliberately took the step which leads straight to this goal, when it adopted the principle of periodic conferences, chose the time for the meeting of the third Hague conference and recommended to the governments the appointing of a general commission, two years in advance, to prepare the program of the next conference. When that time comes, —and it will come within the lifetime of some of the young men and women who are here,—then the problem of the peace of the world will be solved, and the great armaments on sea and land, which are now burdening and exhausting the peoples and are, as the British prime minister recently declared, a satire on our civilization, will fall away, with no one left to apologize or mourn for them.

6. The agency that is doing most, perhaps, in an immediate practical way to bring the nations to give up their suspicions and distrust of each other and to make war between them unlikely if not impossible, is arbitration. The story of the arbitration of international disputes during the past century constitutes one of the finest pages of history ever written. Within the nineteenth century more than two hundred and fifty important controversies were adjusted by this pacific method, more than sixty of them within the last decade of the century. Since the twentieth century opened the

number of cases has gone on multiplying at the rate of more than half a dozen per year. The Permanent International Court of Arbitration at The Hague has now been in operation for ten years and all ordinary disputes go as naturally to this tribunal as controversies between our States to the Supreme Court at Washington. More than a hundred treaties of obligatory arbitration have, within eight years, been concluded between the nations two and two, and are now in force. The movement for the substitution of law for war has entered upon its last stage. The effort of our government, under the splendid lead of President Taft, to secure unlimited treaties of arbitration is nothing more than the beginning of the culmination of the movement for arbitration which has been going on for a hundred years. Whatever may be the immediate fate of these treaties, the substance of what Mr. Taft is aiming at is certain to be realized without much delay. Arbitration has already been tested so often and never found wanting that it will inevitably soon be written in a permanent and unrestricted form in the public law of the world. We should rejoice that our government is in a position to take the lead in the realization of this high Christian ideal, and as individuals and churches we should throw the full weight of our influence immediately on the side of what the President of our great country is attempting to accomplish.

I need hardly mention in this connection the work of the Peace Organizations. They have of course done much as agents in the promotion of the movement of the world toward unity and peace, but they have done much more still as prophets and interpreters of the great Christian destiny which awaits the world. They have pointed out, with prophetic eye, the direction in which our civilization is moving, and called attention to the various forces of human society which are working, in spite of ancient prejudices and many obstacles, steadily and with ever-increasing power toward the realization of the universal brotherhood and fellowship of mankind under the fatherhood and leadership of God. Their number in different parts of the earth is now more than six hundred, and they continue today, as in the past, faithfully to uncover and condemn the inherent evils and monstrous iniquities of war, to point out the methods by which it may always honorably be avoided, and to hold before the human race the moral glory and economic splendor of that time when the nations shall forge the instruments of destruction into tools of industry and learn the art of war no more. With the work of these societies all good men and women everywhere ought to co-operate.

ADDRESS BY ABE MULKY

Delivered at the Evangelists' Conference

Mr. Chairman and Friends:

By request I give you a fifteen minutes' snap-shot experience concerning my conversion and work.

Isa. 12: 4, God says declare my doings among the people.

I was a busy merchant for twenty-five years—divided in two parts.

The first period proved to be a calamity because of a financial loss by fire.

Seven years after this loss I was reclaimed at the midnight hour at home. Ten minutes afterward I led my wife and fellow salesman to Christ. Next morning I resolved to tell the first man I met what Christ had done for me. I met a skeptical judge and told him that God had blotted out all my sins like a thick cloud. He says, "I don't believe it." "Whether you believe it or not it is a fact." He said, "Mulkey, I have read through the Bible three times. What about the fifty-five hundred dollars' worth of claims I hold against you as attorney? Isn't this a sin?"

I bowed my head and retraced my footsteps and said, "Oh, Lord, this infidel has brought a new account against me. A sin against my fellowman, which will require fifty-five hundred dollars to prove the genuineness of my conversion. I will never testify again until some provision has been made to meet this indebtedness. So I said, "Wife, what will we do? Stop in the middle of the road or go forward? To go forward means to sell your piano, jewelry, china, silverware, carpets, the homestead and your bed; as no thief can enter the kingdom of God."

She replied, "By all means go forward, don't look back to Sodom."

At once a lawyer was employed to take possession of our effects and sell it at public out-cry to help pay my debt. I gave my note for the remainder.

God will never do anything for us that we can do for ourselves. I moved the remnant left in a wheelbarrow into the back part of a store house.

God put it in the heart of a man to loan me $500, which is the beginning of the second period of my life as a merchant. I turned over the capital twenty-two times the first year.

Soon I redeemed our little home, notes liquidated and my commercial credit white as snow—my last year's trade reached to $50,000.

All the while doing the regular work of a layman as steward, superintendent, work at the jail, cottage prayer-meetings, hospital work, etc., leading from ten to sixty souls to Christ a year.

I tithed everything from the beginning of my new life. The first year's tithe amounted to $190.

When I began as an evangelist I preached my first sermon on "Restitution" to a large congregation. At the close of it the people rained money from thumb and finger on me. The little boys picked it up and handed me. At once I asked the treasurer of the Foreign Missionary Society to stand and to take this money—the first fruit of the material in my ministry—to sustain their work.

Then I said, oh, God, help me to help the orphanage, which he has, to the amount of forty thousand dollars. Then I remembered that the tithe was the debt I owed God, and decided to make it a rule to give one-third of my income as an OFFERING, live on a third and set aside the other third for a superannuated life, and finally at the end of life to return it to God's cause, from whence it came.

As soon as my debts were liquidated, God laid his hand on me to preach his word as an evangelist. I fought the call for twelve months, and it was to go or perish.

I went to Mr. Moody's Bible Training School two periods. I got a sling and a few stones and God did the rest.

I have conducted 577 revivals—nine in my own town (Corsicana, Tex.), and honey-combed my state with my work—(450)—the remainder in twenty-one other states and territories. God has blessed the work with thousands of conversions.

Among the many mistakes I have made, the greatest is, I failed to cut out at least a month in each of the 24 years as an evangelist to visit a place similar to Winona Lake in order to get fresh bait and get my net mended.

To prove the genuineness of my repentance I am going back to my field of labor and hope to wield an influence over the people I serve by inducing them to send twenty pastors to Winona Lake Bible Conference in 1912.

Thanks for your attention.

CHURCH UNITY AND CO-OPERATION

By REV. WM. H. ROBERTS, D. D., LL. D.
First President Federal Council

"That they all may be one; as thou Father art in me, and I in Thee, that they also may be one in us." John 17. 21.

The prayer of our Saviour for the unity of believers, offered the night before He stepped by the Cross to His Throne, is a prayer whose words furnish us no basis for a unity to be secured by agreements of a purely human origin and of a merely formal character. His petition to the Father for His people was, "That they may be one, as thou Father art in me and I in Thee." The unity which our Lord desired finds its ideal in the unity of the Godhead, that unity which does not destroy, but conserves both personality and individual work. The Father, the Son and the Holy Ghost are one God, but God is nevertheless three Persons, and each of the three has His distinct offices. The Divine unity, whatever else may be its nature, is not uniformity. Further, Christian unity is a unity whose bond is faith, for it has as its subjects, not persons connected with some one branch of the Church, but all who believe in the Lord Jesus Christ. Those for whom our Lord prayed in the garden as stated by Him were the persons who should believe on Him through the preached Word. They who believe on Him are in union with Him, and all they who are thus united by faith to the Head do constitute His body which is the Church. No lines drawn by men can divide, and no decrees of human origin can destroy this unity. One of the duties of the hour, therefore, is to recognize the spiritual Church unity which exists, and has existed through the successive generations. The Saviour's prayer for His people has been answered during all the centuries, and now summons, as a present answer, Christians everywhere to manifest in their dealings one with another, whatever their differing names or opinions, their oneness of faith in, obedience to, and love for Him who is the great Shepherd of the

sheep. Where faith is, there Christ is, and where Christ is, there is the Church.

This spiritual unity in Christ which is one of the notable facts of the life of the Christian Church in these opening years of the Twentieth Century, appears to some persons to be a mere sentiment, a formless thing, and of little value in connection with Christian work and the progress of the kingdom of Christ in the earth. This is far from being the case. Sentiment of itself is of great value as a force leading to far-reaching results. For instance, the sentiment of patriotism is absolutely essential to the existence of any nation. Without this sentiment our own country would never have survived certain great crises in her history. As with the nation so it is with the Church of Jesus Christ. There is a Christian sentiment which finds expression in certain agreements as to fundamental doctrine. There are great Christian doctrines which express the conscious spiritual unity of the Christian Church, some of which I name.

I. First of these unities is the unique and supreme place in Christianity of Jesus Christ as God and Saviour. Beginning with the confession made by Peter, this supremacy has continued throughout the generations, and is the fundamental doctrine of the Christian religion. The acknowledgment of Jesus Christ as both God and Saviour is the one thing that makes a man a Christian. The New Testament and the acknowledged Christian creeds emphasize the deity of Christ as well as His manhood in a notable manner. They make clear that by His humanity He is in sympathy with us men, and they also make clear that it is as God that He saves and governs us men. A divine Saviour is the only all-sufficient Saviour, and Jesus Christ is accepted by all worthy of the name of Christian as the divine Saviour who is able to save unto the uttermost all that come to God by Him. A divine Lord, further, is the only Lord all men will obey. How general this acknowledgment of the unique character and position of Jesus Christ is, has been shown in two recent gatherings. First, and notably in the World Missionary Conference held at Edinburgh, Scotland, a year ago. That Conference was permeated through and through with devotion to the God-man, recognized that He was and is the one all-sufficient Saviour, and that through Him alone can a lost world be redeemed. Second, in New York City at a gathering of ministers and laymen to consider the question of a World Conference of all Christian Churches. There it was laid down as a fundamental condition of membership in the proposed conference, that only churches acknowledging Jesus Christ as God and Saviour should be invited. It is evident that in these opening years of the Twentieth Century the passionate loyalty to Christ of the Apostle Paul still pervades the Christian churches.

And it is to be emphasized that the one doctrine which binds the American Christian Churches in the Federal Council is that of the deity of Christ. It is the first of Christian doctrines.

II. The second great unity is the actuality of the church visible and universal. The New Testament recognizes clearly the existence of the Church in this character. The fact is that it does not know the Christian Church in any other character. Whatever differences arose in the New Testament Church, as for instance at Corinth, where some were of Paul, and some of Cephas, and some of Apollos, and some of Christ, nevertheless these diversities were simply reregarded as differences of opinion, not as constituting separate churches. Whether we deal with the Gospels or with the Epistles of Paul, Peter and James, or with the Book of the Revelation, there is everywhere recognized the unity and the universality of that Church concerning which Jesus said, "Upon this rock," namely the confession of Himself as God and Saviour, "will I build my Church." In this day of denominational division we are to remember this New Testament fact as to the unity and universality of the Church.

III. A third fundamental fact is to be found in the New Testament statement of the one condition of salvation. Whether we consider in connection with this matter the words of Christ or the utterances of His Apostles, in every case it will be found that the only condition of salvation is a profession of faith in Jesus Christ and of obedience to Him. Upon this profession baptism is to follow as the sign and seal of Church membership. You will note that a distinction is drawn between the condition of salvation, and the administration of that ordinance which is the sign and seal of membership. They are not to be confused the one with the other. Persons are to be baptized because of their faith in Jesus Christ. They are not baptized in order that they may have faith. It is faith that saves. Here again, we need in this day of denominational divisions to realize how sharply and definitely the singleness of faith as the condition of salvation emphasizes the unity and universality of the Church.

IV. A fourth unity is found in the general recognition by all Christians of the Word of God as the only infallible rule of faith and practice. Whatever differences of interpretation as to doctrine or government Christians cherish in connection with the Holy Scriptures, these do not affect in any manner their acknowledgment of the supremacy of the Scriptures over thought and life. The Bible is the religion of Christians, and differences of interpretation are simply the result of contact from different standpoints with the one generally accepted standard both of doctrine and conduct. I illus-

trate my meaning by reference to the coinage of different countries. A piece of gold still continues gold whether it be stamped in the mint of the United States, or of Great Britain, or of France, or of Germany, or of any other nation. You cannot make the gold in the coins to be other than gold, whatever the superscription may be upon the coins. And as with gold when coined in different lands so is it with the doctrines of the Bible in relation to the different denominations. The creed of Presbyterians differs from the creed of Methodists in some particulars, so likewise the creed of Baptists from the creed of Congregationalists, but whatever of truth there is in any one of these creeds has its source in the Word of God, it is the gold of the divine Truth, and the superscription thereupon is not the thing that is fundamental. As we think upon the interdenominational relationships of Christians, there is no fact that should be more emphasized than the one, that whatever differences of creed or speech or government there may be among Christians, that they all hold to the Scriptures as the one source of divine truth, and that they stamp with the superscription of the denomination, only what they all believe to be the gold of divine truth.

V. Another fundamental doctrine has to do with the fact of the unity of the human race. The Bible knows no feature of the Godward relation of mankind that does not involve constantly this unity. It affects in a marked manner the whole plan of salvation. Christ was born to be the Saviour not of one nation, but of the world, for it was the world that was lost. He died upon His Cross on Calvary as "the propitiation for our sins and not for ours only, but for the sins of the world." There is not one Gospel for the European and another for the African, one way of salvation for the American and another for the Chinaman. All are included under the salvation which is from sin, and all are savable through the faith which is in Jesus Christ. This unity of the race in its lowest estate and in the possibilities of redemption, is fundamental to the religion whose keynote is found in the declaration that, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life."

These great facts of one Christ, one Church, one condition of salvation, one Bible and one world of mankind, do bind Christians into a unity of which Christ is the center. In these unities all Christians practically agree, and in connection with them I note two practical lessons which have immediate relation to the situation within the Churches, and which are fundamental to the carrying out into co-operative work of the influence of the unity which exists.

The first lesson has to do with the denominations. We

must keep the unity of the Church constantly in mind giving practical effect to the fact that there is but one Church of Christ universal and visible, and that it includes all persons who believe in Jesus Christ as God and Saviour. This unity of the Church necessitates the recognition of the truth that within the one Church universal of Jesus Christ divisions are natural. There are those who appear to think that the Christian denominations are sinful. We do not so think. They are as a rule natural divisions in the Church. They correspond in fact to the corps in a great army. Instead of being sinful they have been a blessing to unnumbered souls. Instead of being hurtful they are helpful to the advance of the Kingdom of Jesus Christ. One or two considerations may aid thought at this point. Men are not constructed by the Creator upon one model. They have not been run into one mold. The law of diversity in unity is the law of God's universe. Seldom is it that men and women are found to be nearly in all respects similar. How varied in many ways, again, the different races of mankind, and how distinct and often unique the characteristics of nations as contrasted one over against another. It is not a sin to be an American or a German or a Scotchman. And so it is not a sin to be a Baptist, or a Methodist, or a Presbyterian. To put our thought concisely, denominational divisions should be recognized and acknowledged as natural, should be purified so far as possible from all that is evil in human nature, and should be so handled as to be a perennial source of power in co-operative Christian work. The Church of Christ, to use an old figure of speech, is, "separate as the billows and one as the sea." The different divisions of the church should increasingly recognize their common brotherhood in Christ, and their oneness in the Church of God.

The second practical lesson has to do with co-operation in Christian work. Whatever differences of opinion there may be upon questions either of doctrine, of worship or of organization, these should be held as subordinate to the one great purpose of winning the world for Christ, and so of securing the general human welfare. The desire for unity in co-operative work has found expression in the United States of America in the Federal Council of the Churches of Christ, an organization definitely formed to manifest the spiritual oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them. The Federal Council has secured already notable results in connection with Home Mission work, through the organization of the Home Missions Council and the adoption by it of a basis of co-operation in Home Mission work west of the Mississippi river, by Church Boards representing

5,000 of the 6,000 Home Missionaries engaged in that portion of the country.

The Commission for Social Service of the Federal Council is also rendering important aid in making clear the sympathetic attitude of the Churches as a whole towards labor, and the readiness of the Churches to aid in the solution of the many trying and difficult social problems which are inherent in the complex civilization of the Twentieth Century. Along other lines such as Sabbath observance and Temperance, the influence of the Council has also reached out for social and moral welfare. Indeed, I do not hesitate to say that the Federal Council demonstrates the fact that Church Union to a certain extent has been achieved. It has done for the Protestant Churches of America what confederation did for the American colonies from 1776 to 1788. The American Colonies did not secure a Constitution until the latter year, and thus become legally a nation. The Federation of the Churches has enabled them like the Colonies, to work in certain lines in unison. Whether the Churches shall duplicate at an early date the work of the Nation in 1788, we leave to that future which is under God's control. Meanwhile, it should be clearly understood that the Federal Council seeks to supplant no denomination, nor does it advocate that one Church should absorb another. It has drawn up no new creed nor any book of common worship, not favored any one method of Church government. Its sole purpose is to bring the Churches closer together, for work which they can do better in union than in separation. Does it appear to some that the progress is slow? Bear in mind that it took fourteen years from the Declaration of Independence until the final adoption of the Constitution of the American Nation, and bear also in mind that the American Nation, though a nation, is also a Federation. Its motto is "E Pluribus Unum." What the future may develop in the way of natural unions between denominations belonging to one Church family, such as the Methodists, the Lutherans and the Presbyterians remains to be developed under the guiding hand of God, but this much is certain, church federation is an accomplished fact, and the need is for a hearty sympathy with the great purposes of federation, and a determination on the part of all Christians to work together, wherever co-operation appears to be at once feasible and profitable. The Churches should get together, for the sake of mankind, and in the name of Jesus Christ.

WORDS OF JESUS ON THE UNION OF HIS DISCIPLES

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The whole Christian world is interested today as never before in the union of Christ's people. They are tired of a war carried on in the name of the Prince of Peace; tired of "foolish questions, and genealogies, and contentions, and strivings about the law" sheltered under the august title of Theology; tired of a so-called "unity" whose only visible expression is endless divisions and distracting rivalries; and they want peace among the people of peace, tolerance among brethren and a unity that unites God's children and Christ's disciples. Some Christians are still to be found who are so infatuated with their denomination that they can see no good beyond it; and they think that Christian union is a fantastic dream, and that Christ's prayer is a figure of speech. But such hard and fast denominationalism is losing its hold on the people, just as sectarianism long ago lost its hold. We are living in an era of good feeling among Christians, and all are deploring more and more the spectacle of a divided Christendom. We ought to do more. To deplore our divisions with a pious resignation that lets them alone is not enough. We ought to humble ourselves before them as sins to be repented of, to be resolutely grappled with, and to be overcome in the name of the Lord of all our hosts.

The subject of Christian Union is too large for a single address, even in any one of its phases; and it is a many-sided subject. It has an economic side, a social side perhaps even a political side, in addition to its historical and theological phases. And if I touch none of these in the present address, it is not because I fail to appreciate their importance, but rather because I wish to give my whole time to the very foundations of the whole question. What Jesus says, and what He wants us to do, constitute the whole law

and the prophets to every true disciple. So we will save discussion and hasten the conclusion by studying first the words of Jesus on the union of His disciples.

A thousand difficulties complicate the question of Christian union; but I believe the greatest single difficulty is the indifference of Christian people to it; and I believe their indifference is largely due to their not realizing or not remembering that Jesus has spoken authoritatively upon the subject. In asking you to read these words of Jesus with me I do not forget that they have been interpreted so as to seem to countenance, or at least not rebuke, the present situation. I am far from claiming any scholarship that would justify me in attempting to offer the only true interpretation of these words. I am only going to read them as I humbly believe God's spirit has shown them to me. I shall not attempt an exhaustive collection of them. But some of the more salient of His words on this subject may be arranged in a series of progressive propositions that are harmonious and to my mind conclusive. To arrange and expound these propositions is the extent of my present aim.

But before we begin with these let us consider what is behind these words in the essential nature of their Author. I will be very brief, since there is no need for arguing such statements.

Jesus Christ is the supreme unifying force in the universe, physical and spiritual, and in Him is no division at all. He is the center and the source of life and power and authority, both in the physical and the spiritual realm. "All things have been created through Him; and unto Him; and He is before all things, and in Him all things consist." Note that word "consist"—"in Him all things hold together": that makes Him the Sun of all systems, and all things as well as all men are drawn unto Him. Again, Jesus is the Reconciler of all antagonisms, the Atonement of all estrangements, the Peace of all strifes. "For it was the good pleasure of the Father that in Him should all fullness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross." Again, Jesus is the eternal Harmony of the universe. The morning stars sang together when He laid the foundations of the world; and the midnight sky was broken up with an overture of angels when He came to redeem the world He had made. He always comes from the glory of the Highest, to establish peace on earth, and to send abroad good will among men; He is the beloved Son in whom God and men are well pleased. Hear ye Him!

How can any disciple of His refuse to hear Him? How can those who hear Him rest content with a condition in His kingdom that contradicts His essential character, and makes abortive the

travail of His soul? How can we claim to be united to the Master whom we have not seen, while we remain separated from His brethren whom we have seen? Hear ye Him!

And now, whatever may be our opinion and however much we may differ now or at the end of this discussion, none of us will refuse to join in the prayer: "Oh send out thy light and thy truth; let them lead me: Let them bring me: Let them bring me unto thy holy hill, And to thy tabernacles."

The following propositions are established, I think, by the words of Jesus.

1. Nothing that Jesus ever said or did was intended to divide His disciples one from another.

John records, vii. 43, that "there arose a division in the multitude because of him"; and again x. 19, that "there arose a division again among the Jews because of his words"; but these were divisions among his enemies. Again, vi. 66, it is said, "From that time many of his disciples went back and walked no more with him"; but this was because they misunderstood his words on account of spiritual dullness. Then there is that notable declaration of our Lord recorded in Luke, xii. 51, "Think ye that I am come to give peace in the earth? I tell you Nay; but rather division." It may not be apparent at the first reading just what is meant by these words, but I suppose no one ever seriously thought our Lord meant to declare that He came on earth to create division among his disciples. Yet it may be worth while to pause at these words to consider the general instruction they offer on the subject of division.

To divide men into hostile classes or sections, not because of accidental differences such as occupation, wealth or social position; or of radical differences in temperament, taste or inheritance; but separating them by the force of mutual antagonisms whereby they must in the nature of things wage spiritual, mental and, sometimes, physical warfare—this sort of division may arise from two radically different impulses. It may be malice, simple hatred of peace, love of war for its own sake. This is Satan's program, and of those who do his will on earth; but it has nothing to do with the mission of Christ and may be dismissed with this bare mention for the present.

But there is another impulse that as certainly leads to division, and we may call it moral earnestness. When men get sincerely interested in a moral order, convinced that there is a real moral Governor of the universe who takes account of human actions and holds men responsible for what they do; when, in other words, men get a vital sense of the eternal distinction between right and wrong; they

have a feeling of obligation so definite that every other feeling becomes subservient to it, and from it there issues an imperative summons to array themselves against all who deny or defy such a moral order. It was the purpose of Jesus to reveal to men just such a moral order, which He called the Kingdom of God, and it was in view of this that He prophesied that His coming would create division among men. He would make the difference so plain that henceforth there would be no excuse for not taking sides. Men must show themselves either for this moral order or against it. No peace would be possible except surrender, no unity until one or the other was exterminated. As long as there was a bad man or a bad principle in the world all good men must be divided against it.

Now the complacency with which some men regard divisions may arise either from a general notion that they are inevitable and that it is not worth while to trouble themselves with any investigation of their sources; or to confusion in attributing to moral earnestness divisions that really proceed from much less worthy impulses. And while we may charitably believe that few men are wholly malicious and love discord for its own sake, yet it puts us all to the proof and requires every man to render to his conscience the weightiest reasons in justification of any division he promotes or supports. Moral earnestness is utterly different from malice; and yet we may be deceived into taking the fruits of one for the other. It may be our highest moral duty to fight our fellowmen, even members of our own household; but it may be our most heinous sin. So critical is this question of division, and so awful the results of even the most justifiable, that the burden of proof is always rightly placed on those who divide, to show what spirit it is that controls them. He is a bold historian who would venture to say that all religious divisions have arisen from moral earnestness; or that these are the sort of divisions Christ came to send in the earth.

2. Jesus taught His disciples how to distinguish variety from antagonism, and how to discriminate between allies and rivals.

When one of the disciples told Jesus that they had seen one casting out devils in His name, and "forbade him because he followeth not with us," Jesus said "Forbid him not; for he that is not against you is for you." But when the Pharisees heard that Jesus cast out devils, and declared that He did this by the power of the prince of devils, Jesus said, "A house divided against itself cannot stand; He that is not for me is against me." The first of these instances illustrates the variety that may be permitted among allies; the second, the antagonism that is inherent among rivals. He that casts out a devil in the name of Jesus, after whatever manner, must

be reckoned an ally of Jesus to that extent at least. He is doing what Jesus came into the world to do; he is multiplying the work of Jesus in the world. But he that would attempt to cast out a devil in the name of the prince of devils is a hypocrite; he pretends to be an ally and a rival at the same time; he would use the devil's authority to destroy the devil's kingdom.

Some of the political alliances made by professedly Christian men would seem to be repetitions of this old folly of attempting to cast out devils in the devil's name, to make alliance between rivals but we need not take that up here. But is it not amazing and is it not pitiful that the disciples of Jesus should be still taking to the Master the old complaint against those who follow not after them? Why do they not learn from the infinite variety existing in the physical kingdom, uniting to produce the most pleasing harmony, that in the moral kingdom also there may be variety which is not antagonism? Why have they not learned, after all the centuries of history teaching by example, to distinguish their allies, under whatever variety of operation, from their rivals by the eternal difference of result? This simple word of Jesus, "He that is not against you is for you," would extinguish most of the divisions among Christians today. If we would learn that large tolerance that permits variety and welcomes allies Christian union would be practicable and easy. But to keep on crying "war" when there is no war, is as bad as to cry "peace" when there is no peace. Indeed it is worse in this case. For the state of war which the large number of sects among Christians proclaims and continues is exhausting spiritual energy in fighting allies, and permitting rivals to escape with nothing more harmful in most cases than resolutions of censure.

Alas, if this were only playing at war, it would be pathetic enough. If letting our real enemies alone were the only censure we deserved, our case would be serious enough. But that the disciples of Jesus do not know, or knowing do not love "those of like precious faith"; or know and love them only after a spiritual and heavenly manner, that evaporates into thin sentimentality as soon as it touches a real, practical question on the earth; that they magnify every distinction among allies into a difference and every difference into an antagonism; while at the same time they bear it with patience when Christ is smitten in the face by the blatant foes of all moral order and sit calmly at their ease while all that Christ died for is made nugatory by time-serving politicians and invertebrate law-makers and officials—this I will not cease to cry out against as long as God gives me breath as the damning sin of the twentieth-century church.

3. Jesus taught His disciples the world-wide inclusiveness and essential integrity of His kingdom.

The personal ministry of Jesus was limited to "the lost sheep of the house of Israel"; and to His immediate disciples He gave commandment to "go not into any way of the Gentiles, and enter not into any city of the Samaritans." This was His commandment for that present time; but He also had a vision of another time. And before He left them no disciple was in doubt that He meant His Gospel to be carried to every creature and that He claimed the whole world as the field of His gracious mission. Never in speech or act or even by silence did He yield to prejudice of race or locality or condition, but clearly declared His purpose to make His Church co-extensive with and inclusive of humanity. So, in figuring His character under one of the loveliest types He ever employed, that of the Good Shepherd, He made this explicit declaration: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one Shepherd." This was among the first of the foreshadowings of the unlimited extent and indestructible unity of His kingdom. It was a declaration that overturned all the social ideas of His time. That the despised Gentile and the scornful Jew could ever be brought together in social equality amalgamated into one flock led by one shepherd, was to the Jew a stumbling-block and to the Gentile foolishness. It was such an intellectual and spiritual shock to His contemporaries that only one of His Apostles accepted it fully, and the populace crucified it. It was, indeed, nothing less than a divine conception, and therefore too large for the mind and heart of His century. Alas! it is too large for our own. The brave, Christ-visioned Paul still appeals to us, "Is Christ divided"? but mostly in vain. We go on counting Christ's sheep by denominational censuses and forget Christ's words "Other sheep I have which are not of this fold." Jesus of the other sheep is still an offense to us, tolerated theoretically but repudiated in every article of our practice. Jesus, the one Shepherd of the one flock we have spiritualized into an impracticable ideal. We paint the Good Shepherd on our Church windows and carve him in stone; but we seem not yet to have interpreted His vision, "them also I must bring." Down through the twenty centuries these words continue to break in sad longing unrealized upon a stupid and perverse generation. And why has He not yet brought all these other sheep to become one flock? Is it not because we have built the walls of our many folds so strong and so high that the sheep cannot get out, and because we have kept up such a din of controversy that the sheep cannot hear His voice? Meanwhile we keep saying that Christian union is a dream, and

hopelessly impractical; we first make it so and then call it so. But, O Thou Shepherd Omnipotent! Thy word is not impracticable, and Thou hast said, "I must." And because that word has gone forth and shall not return void we know that sometime and somehow, on this earth where the word was spoken and in the Church to which it was sent, all denominational walls shall fall down before it and all discordant voices cease; and the Good Shepherd shall bring all His own as one flock down to the green pastures and the still waters where there is peace.

A memory of Palestine will serve to illustrate what I am trying to express. My first Sunday was spent on the eastern side of the Jordan. In the late afternoon I walked out of camp to the brow of a hill to watch the sunset. While I stood looking across the valley to the Promised Land beyond, I heard the faintest strain of a sweet melody rising from the valley, but whence I could not discern. But finally with aid of a glass I discovered a man standing with a simple shepherd's pipe to his lips. Presently I saw the reason for his piping; the sheep came filing slowly around the shoulder of the mountain, and then from other directions others came into view, until the shepherd turned up the valley still blowing his pipe and the sheep followed on to the fold sheltered in the hills and all was still again. And I thought as I stood there then, it is so with the spiritual sheep. We have not yet seen them all forming into line and obediently following together at His call. But we too, can hear farther than we can see sometimes; and though the line is not in sight, hidden by the intervening hills, the sweet melody of the call persists through all the discordant noises, spreading more and more abroad, growing more and more insistent, and His sheep are beginning to hear His voice, and even now the line is forming. It is the divine predestination of Christian unity. "I must bring;" "They shall become one flock, one shepherd."

4. Jesus dedicated His last hours on earth and the most solemn and elaborate prayer recorded from His lips to the union of His disciples: "That they all may be one."

The awful circumstances under which these words were uttered compel us to regard them with more than ordinary interest. They constitute His last will and testament. All the supplications of this intercessory prayer group themselves about two great thoughts, which indeed are but one theme: that His disciples may be kept together in the truth He has taught them, and that they may be united with one another in personal fellowship.

The present condition in Christendom bears witness that this prayer has not been answered in its plain, literal sense. In this

country alone there are one hundred and fifty-five different kinds of Christians, who not only do not profess to be united in one truth nor in one fellowship, but who spend a great deal of their time and energy in explaining how they differ and why they must differ. So that we are shut up to one of two conclusions: either that the plain, literal sense of Christ's words is not the sense He intended; or that He stretches forth His hands all the day long to a disobedient and gainsaying people. It is not strange that Christians have striven to escape the latter alternative, nor that it has been insistently claimed that the true sense in which Christ used the word "one" here is of an inner, not an outer unity a unity of spirit not of organization. I am compelled to say that this exegeis does not satisfy me, and I offer with great deference some reasons against it.

(1) The present unity among Christians, so far as unity exists, illustrates what is meant by this unity of spirit; and I do not think we feel satisfied to rest in that as realizing Christ's desire. There has been some amelioration of denominational warfare, so that we no longer permit combatants to poison the wells, or massacre prisoners; but we do not yet love our denominational neighbor as ourselves, and we are mostly maintaining a sort of armed truce. But when men say that we need not expect anything better, or a unity of organization among Christians until the millennium is not this an unwitting confession that the present unity among Christians is not Christ's ideal?

(2) This interpretation has the suspicious appearance of being made to fit a condition. The argument goes something like this: It is too awful to think that Christ's will does not prevail among His own people. It seems clearly impracticable to bring all Christians into one organization. Therefore Christ must have meant something else.

We all know, of course, that Christ's words sometimes have to be interpreted symbolically or by accommodation; but I believe we all agree that this is a dangerous method and ought not to be resorted to except in extreme cases. To take a condition, like that constituted by the facts of nature and make a theory to fit it, is our only resource; because these are fixed facts, we are completely outside of them, and we can do nothing but fit our theory to them. But no one would venture to assert that the condition of a divided Christendom is a fixed condition, like the facts of nature. We all deplore divisions, and we confess that most of them are due to imperfect understanding foolish prejudices and sinful tempers in men. But such conditions are not fixed; they are subject to the Holy Spirit who can make holiness to abound where sin abounded, trans-

late men from darkness to light and make all things become new by creating us anew in Christ Jesus. A fixed condition! Why, the triumphant refutation of such a suggestion lies at the very threshold of Christian history. "And the multitude of them that believed were of one heart and of one soul." There it stands written that the Christian world WAS once united, notwithstanding those who declare such a thing impracticable.

(3) There is no indication in or about these words that our Lord meant to limit the union He prayed for to a mystical, spiritual and invisible unity. He prays "that they all may be one," not using a single indefinite or ambiguous word. He uses no qualifying or explanatory phrases to suggest that He had anything in mind except the ordinary idea attached to the word, and to take another idea of union and say He meant only that is to force a construction on His words which He made no provision for. In fact we may say with confidence that no one reading the New Testament before the Christian world divided into sects would have ever expected such a result or would have thought of any but the literal interpretation of these words.

When Christ offered this prayer His disciples were united, and He prayed that they might remain so; not become so. No one ever thought of any other meaning of the word "one" until division came in: and even now it takes an expert to prevent us from taking that meaning.

(4) Jesus compared the union of His disciples to the union of the Father with Himself. "As thou, Father, art in me, and I in thee." We are reminded that as the union of the Father with the Son is a spiritual union, so must the union of His disciples be. And of course no one disputes that the union of His disciples must be a spiritual union whatever else it may become. But to make the analogy perfect the argument ought to show something in the union of the Father with the Son answering to the outward, organic division among the disciples. If the only union among Christians that is possible is a spiritual union accompanied by outward division and antagonism, then it is certainly not "AS thou, Father, art in me, and I in thee." When Jesus declared, "I and the Father are one," He rested His claim not only on the fact that they had the same spirit, but that they did the same works. "If I do not the works of my Father believe me not," because there can be no real union of spirit unaccompanied by union of organization.

(5) Jesus gave as a reason for desiring union among His disciples; "that the world may believe that thou hast sent me;" "that

the world may know that thou hast sent me, and hast loved them as thou hast loved me."

Now it remains for those who contend for a "practical" exegesis of these words to show how a union that was only mystical, spiritual and invisible could convince a world unable to discern spiritual things and only impressed by some concrete, visible thing. Talk about impractibilities! What could be more impracticable than to go about convincing an unsentimental world by a sentiment; a carnal, physical world by an ideal embodied nowhere, and represented only by those who deny that it can be embodied? If what we now have is all we may expect as Christian union; if this indefinite multiplication of sects is the union Christ prayed for; ought we not candidly to inquire how it appears to answer the purpose Christ attached to it? And how it is accomplishing the result He expected? Does any man believe that the union of Christ's disciples as seen today is convincing the world "that thou hast loved them as thou hast loved me?" It is satire to suggest it. Is it convincing the world "that thou hast sent me?" One line of statistics is sufficient answer. Christian discipleship is growing in this Christian land at the rate of 2.7 per cent per annum, only about the same rate of increase as the population. In 1900 we could count 36.5 per cent of the population as Church members; in 1910, 37.5 per cent. At this rate it will take 625 years to Christianize America; which means that the Church is practically standing still; means that there are still more than fifty millions in America who are not connected with any Christian Church. I can see no escape, therefore, from the alternative: either the Eternal Wisdom that planned the strategy of conquering the world by uniting Christ's disciples miscalculated and proposed an inefficient scheme; or His disciples are not exhibiting the union He prayed for. At any rate does it not seem reasonable to conclude now that we have waited so long under the dominion of our present conception of Christian union, and still find ourselves so far from the consummation prophesied of it, that we and not Christ are wrong, and that we should at least try a new way of reaching this ideal, even if it involves the acceptance of our Lord's words in their plain, literal sense?

(6) Before leaving this subject I wish to suggest another difficulty in the way of the symbolical interpretation. The way some persons distinguish between spiritual and corporal union might lead us to suppose that these two were entirely different, if not contradictory. But the fact is, they are the same thing, one the cause and the other the effect. It is true that men can unite in outward organization without real union of heart; but it is not true that men can be united in a genuine spiritual union without coming into out-

ward union. The natural and inevitable tendency of spiritual unity is to unite outwardly. We know nothing of spiritual unity in a vacuum. It must express itself if it exists, and outward organization is its natural expression.

St. James describes the Christian philanthropist who says to his destitute brethren, "Depart in peace, be ye warmed and filled; notwithstanding he gives them not those things which are needful to the body." This is charity in a vacuum, what we might call spiritual, mystical and invisible charity; which hopeth all things, perhaps, but does nothing. And, says the Apostle, "What doth it profit?" It profits just as much as that unity which unites nobody; which cries peace and prepares for war; which, under the pious pretense of preserving the unity of the spirit, keeps up hundreds of distracting differences of organic embodiments of the spirit. And what are these differences? The great multitude of lay people do not know; not one in a thousand knows the history or the reasons for the present divisions. And they do not care. They call themselves Presbyterians, or Methodists or Baptists, but if asked why, they go to the preacher to be told. So far as most of them are concerned they know no better reason for their denominational name than for what is called their given name; in both cases it is the name given them in baptism. A few leaders spend their strength in crying out, "Great is Diana of the Ephesians!" but the assembly is confused and the more part "know not for what cause they are come together." We keep on perpetuating divisions in the name of the fathers, and the fathers have gone to heaven and look down with pity upon us for our folly. We cling to divisions in the name of great principles, and the principles have no more to do with our practical Christianity than last year's almanac. O Christian men, is it not time to wake up out of sleep, to gird ourselves for the work of the day, by laying aside every weight of traditionalism and the sin of prejudice that doth so easily beset us, and to give Christ's plan to conquer the world a chance, just a chance?

My interpretation of the words of Jesus can have no force, I know, as convincing others who interpret them differently; and I would not be impatient or dogmatic. I can only say that I believe I have the mind of Christ. I believe He wants His disciples to cease their divisions and unite in such a way that it will have a practical effect upon the result we are all so much concerned in seeing come to pass. Beyond this I do not seek to know, content to wait for His appearing. I am not wise enough to say how it shall be nor when. Sometimes I think I can catch glimpses of the dawn reddening the east; sometimes, amid the world's commotions, I think I can hear

the faint sweet notes of His voice calling His sheep to follow Him in one flock; and then I gird myself and cry aloud, "Prepare ye the way of the Lord. Make straight in the desert a highway for our God."

But to those who persist in asking, "Tell us when shall these things be, and what shall be the sign?" I can only repeat the Master's word, "It cometh not with observation." Strife and division are noisy and assertive; but peace breathes out its benediction in whispered "amens." When they built the first temple, "there was neither hammer nor ax nor any tool of iron heard in the house while it was in building."

"Like some tall palm the mystic fabric sprung." So this new temple of Christian concord may rise in silence like the prayers of saints; and the builders of it will be those unseen forces that spring and grow up in men's hearts they know not how. And we shall know at last that it is here, not by sudden commotions and loud reports, but by the gradual dying down in us of those passions that embitter and divide; by the peace that stills our long troubled hearts; by the love light that kindles in one another's eyes; and by the multitudes from the hitherto indifferent and gainsaying world that suddenly begin to say, "Come ye, and let us go to the mountain of the Lord, to the house of the God of Jacob"; for now we know of a truth that is the Son of God, because His disciples love another.

Brethren, is not this worth while? Would not a revival of simple, Christ-like love in men's hearts for one another that would be strong enough to break down the barriers of denominational prejudice be the greatest revival we have ever known? It is impracticable? So men have said of every great idea that has come into the world. What we need is vision; nothing less than this will persuade us and overcome our traditions.

The Patmos-visioned seer beheld the Church coming down from God out of heaven, prepared as a bride adorned for her husband. But we see that radiant vision no more. We must look on the Church today with the eyes of him who walked sadly by the river Chebar. And what we see is a mournful valley, and in the valley very many bones, and lo, they are very dry. There lie the disjointed members of the once fair bride; scattered and peeled; exposed to the derision of the world, and hopelessly unable to save itself or others. Christian disciples, can these bones live? Can these bones come together, bone to his bone? Can the sinews and the flesh come up upon them, and the skin cover them, and breath come into them that they may live?

Answer not in the mournful wail of a discouraged faith, "O Lord

God, thou knowest!" Neither stand gazing into heaven as expecting thence a vision. There is another word and another vision for you. Listen once more to the word of Jesus, "Heaven and earth shall pass away, but my words shall not pass away." And for your vision look abroad. See the Christian Endeavor movement; the Y. M. C. A. movement, the Federation of Churches movement; the Laymen's Missionary movement; the World's Conference movement, and other similar movements disregarding all denominational lines and opening before the Christian world of today a vision of syllabled fire, spelling in the Christian activities of largest significance the great Word, never to pass away, "They all MAY BE one."

Lord God of Elijah, open our eyes to see it! Not the young man's eyes, for he sees it; but the old man's eyes, the leader, the official, the denominational stand-patter; give us all the vision of what is even now going on about us, the union of Christ's most earnest disciples in spite of denominational restrictions to do the most earnest work of Christ in the world. And give us the understanding of the awful alternative facing us today, that for us, in this world, it is either a united Church or a defeated Christ.

FEDERATION AND UNION

By PETER AINSLEY

I count the federation of Christians to be one of the happiest ideas that has taken definite form in the affairs of the American church. I remember how gladly this idea was first received by hosts of Christians in all communions.

At the instance of Dr. Sanford, Corresponding Secretary of the Federated Council of the Churches of Christ in America, I called together last winter in my city ministers and laymen from the Presbyterians, Methodists, Congregationalists, Episcopalians, Lutherans, United Brethren and Disciples of Christ and presented to them plans for the organization of a local Federation. I recall that at the close of one of the meetings, for we had to have several before the organization was effected, that one of the ministers said to me: "This appears to be an epoch in the daybreak for a closer fellowship of our religious forces in this city."

Say what you please, there is a longing in the hearts of all Christians to get closer together. Our denominational separations are becoming painful to us all. It has been well said that more trustworthy than our logic machine is the soul's cry, the appeal of its necessity, and Kant wisely argued for this in our approach to God, and it is equally true that only out of this can the broken brotherhood of our race be mended. Affection is deep down in all human hearts and none of us is at his best until the springs of affection for God and the whole race have been stirred to their depths. When this has been done we shall become one flock, as there is one Shepherd.

I have recently made a tour across the continent and listening to the figures from Dr. Hale, I recall two outrageously over-churched towns. One is near the Atlantic and has a population of 500 people with seven churches, three of which are actually nailed up, and I doubt not but you feel with me that they all had better be nailed up, in order that that little town may have a chance to begin its

Christian life afresh. The other town is in New Mexico, which I passed on the train and noticed two church buildings there and a very scant population. I asked a gentleman who boarded the car there as to the size of the town and he informed me that it was somewhere about 150 and when I spoke of the two churches there he pointed to a third church building going up. This condition is bad enough in the little Eastern towns, but many of these churches were built 50 or 100 years ago, when sectarianism was strong and people would not listen to reason in matters of religion, but in these days of broader views and wider fellowship it appears inexcusable to repeat in the West what has foolishly been done in the East. It is not only an extravagant use of the Lord's money and that is certainly a worthy reason for consideration, but it is an assault upon one of the fundamental principles of our common faith, which is love for all who love our Lord Jesus Christ.

Instead of practicing this principle, we find ourselves opposing each other and grossly misinterpreting Jesus Christ. I am not half so much interested in creedal statements and doctrinal pronouncements as I am in the proper interpretation of Christ in the lives of us who are believers in Him. Was this one of the conditions to which the prophet referred when he said, "What are these wounds between thine arms?" And the answer was, "Those with which I was wounded in the house of my friends."

It must not be forgotten that Jesus Christ is the greatest fact in history and the greatest product of human society is the church which He purchased with His own blood. I say the greatest product of human society, but I state it more correctly when I say that it is the product of the Holy Spirit within human society and there is no product in human society to be compared to the greatness and magnificence of the church. God is saving a lost world. Christ died and arose from the dead to that end and by the Holy Spirit He is lifting nations out of their degradation and the slough of unfaith and so creating character that all human society is feeling the creative power of the Holy Spirit.

Whether you call it federation, co-operation, unity or union I do not care, but I am in favor of anything and everything that brings Christians of all creeds into closer fellowship with each other. We are sometimes very jealous of our doctrinal beliefs and perhaps it is well that we are, for if we did not defend them so heartily, some of them have so little life in them, that they would soon perish, but above everything else is the living Christ in us and that badge of discipleship which binds the church into one body. Prejudices must go; Comity must succeed rivalry; Co-operation must succeed compe-

tition, and love must be the badge of Christian discipleship before the final move is made for a world conquest and the best flower of Christian faith is produced on earth, for the oneness of believers is as much a part of the Divine program as the death of Jesus on the cross and His resurrection from the tomb.

Federation has come at the right time in our Christian progress because we are still sensitive on our various doctrinal peculiarities, and Federation does not disturb these. I agree with Bishop McDowell that we have been doing much talking, but not enough advancing. These doctrinal beliefs are deep convictions with hosts of Christians and whether from our viewpoint they are based on Scripture or tradition, they are most sensitive matters and have to be dealt with delicately, but God's unalterable law is cutting them down and smoothing over their rough edges, so that if many doctrinal positions have not changed, they are being presented more courteously and handled more broadly. Recently I read a book by a Methodist and it was strongly Calvinistic. I was glad of it and I said, "Good! The walls are breaking down." I then listened to a sermon by one of the best known Presbyterian evangelists and it was full of Armenianism, from beginning to end and again I was glad and said, "Good. The walls are still breaking down." Just a few weeks ago I read an editorial in one of the ablest Baptist journals and it was a strike out from the shoulder for the very principles for which the Disciples have stood and yet it was a Baptist call, and again I was glad and said, "Good. All the walls will break down after a while." And so they WILL.

Peculiarities that were distinctly Presbyterian or Methodist or Baptist or Disciple 75 years ago, or even 50, are in many instances no longer distinctive peculiarities of those communions. Some do not like this. I hail it with joy. It is the law of God and you can no more change it than you can prevent the ocean waves cutting down the sand cliffs. God is leveling the walls, all unconscious to ourselves, and some day we will see each other face to face in our earthly struggles for the triumph of the Kingdom and our surprise will be that we have been so close together in this blessed leadership of our Lord "whose we are and whom we serve."

I think the time has come when we should emphasize that familiar passage of Scripture in Philippians: "Not looking each of you to his own, but each of you also to the things of others." Those great doctrines so strongly emphasized by Dr. Roberts must ever be kept before us. The fatherhood of God, the deity of Jesus Christ, the power of the Holy Spirit and fidelity to the Scriptures must hold our attention. Then out of this life, the life and fellowship with

God, must come that larger brotherhood, which is the very spirit of Christianity. The Disciples must be the guardians of the Presbyterians, the Presbyterians must be the guardians of the Methodists, the Methodists must be the guardians of the Episcopalians and the Episcopalians must be the guardians of the Baptists and the Baptists must be the guardians of the Congregationalists and so on through the entire list of all evangelical communions. What I want to say is that instead of misrepresenting and suspecting each other, which is too common among us, we as separate communions must be as much interested in our common work as in the work that is distinctly our own. Some may object to this and say, "Can we conscientiously defend the doctrines that we do not believe?" But that is not the question. It is not a defense of doctrines, for few of us in any communion agree perfectly with each other and I know not whether there are any two people in the world that agree perfectly on every interpretation of Scripture, but what I do insist upon is that we shall be guardians of the Christian life of others who are struggling to reproduce Christ, whatever may be their creed, profession or doctrinal name. Religion is one and God is one and the race must be in brotherhood.

I insist that allowing any unkind or false representation to be made of some other communion in our presence is not fair, but each one of us should endeavor to speak of the other communion in their absence as we would if they were present and not only that, but not to state the position of the other communion from our point of view, but to state that position of other communions from the point of view of its best minds. In other words, I believe the time has come when each of us is to put ourselves in the places of others. You can do it. Any of us can do it. I have often done it and have been misunderstood sometimes, for persons have gone away from a conference having thought I was going to join that special communion, simply because I had not allowed that communion to be misrepresented in my presence and have insisted on stating their position, not as I looked at it, but as their leaders would state it.

There is a mighty principle here and that principle must have the right of way. We must cease whispering behind closed doors about other communions. We must think and live in the light. Our sectarianism will pass away like dead leaves in autumn breezes, but God's integrity is at stake and we must look kindly and with personal interest upon all those who have given themselves into God's keeping. We must look beyond the interest of our own communion. To doubt others is unfair to God and to ourselves. Our vision must be as large as the world and as tender as God. When we have thus comprehended our responsibilities and aims the powers of the uni-

verse will not be able to hold back the chariot wheels of God's power and God's love.

That brilliant Englishman, Dr. Robertson Nicoll, recently said that according to Prof. Guyot, the plant life is divided into three periods. The first is very slow, the second is more rapid and the third is of whirling rapidity. The first is the time of the roots getting fast hold on the earth, the second is the stem shooting up and the third is the period of blossom and fruit. It is so with the church. In the first period the roots were taking hold in the depths of our humanity. It was a long period and sometimes the darkness almost obscured the light, but there were noble souls, and I doubt not but if we ministers had been living in the time of Francis of Assisi some of us would have been Franciscans and many of you ladies would have been disciples of Catherine of Genoa. It is not the religion for this day, and that type has quite gone by, but those days had their problems and their mysteries and the roots of living faith were going down into our humanity.

In the second period the plant has been sending up its stem toughening and growing in these days of Christian activity and world wide service. We have seen the necessity of closer co-operation and millions of us are feeling that the time has come when we must stand together. Federation is a contribution to this end and is a prophecy of a closer affiliation. We use it now, but we are looking forward to the time when there shall be a united church in the full conformity to the prayer of our Lord and nothing else will satisfy the Divine program. Some day the third period will be upon us. I know not when nor where, but God's garden will be in bloom and all the stems will have their coronation morning and the fruit will be a united church here on earth, a church without spot or wrinkle.

The day of union is already upon us and the life of God in us shall be our power with the world. Said that scholarly Hindu, Paul Karishka, in one of his recent books: "Jesus of Nazareth taught life. Life, life." Creedal statements are epochs in thought, but only life can save a lost world. In our Civil war, a soldier was dying on the field of battle and the Chaplain knelt down to read to him from the Scriptures, but the soldier moaned, "Water! Water!" The Chaplain closed his Bible and went away and brought him a cup of cold water. Then he started again to read to him, but the soldier whispered, "I am so cold, I am so cold," and the Chaplain took off his coat and covered him and started again to read to him from the Bible and the soldier said, "I am in so much pain. I am in so much pain." The Chaplain took a part of his own garments and made

bandages for his wounds. Then the soldier looked up and said, "Mister, if there is anything in that book that makes a fellow do what you have done for me I want to know it." The world is weary of our controversies. Only life can slake its thirst and supply all its needs.

Into that broader life to which we are all moving, that blossom of our common faith, which belongs as really here as the blossoms belong in our gardens, we will not only see into, but will ourselves be joint workers with Christ in the great scheme of the world's redemption. Then standing on the misty mountain tops, we shall see the scarred Christ and by His side the unscarred and redeemed race out of every tribe and kindred and tongue and we shall hear them shouting, "Unto Him that sitteth on the Throne and unto the Lamb be the blessing and the honor and the glory and the dominion forever and ever." Amen.

FEDERATION IN INDIANA

By JOHN P. HALE, D. D.

President of the Interdenominational Council

In the modern university the work of the lecture room is supplemented by the work of the laboratory. In one we discuss principles and theories: in the other we make tests and experiments by which our theories are verified or modified,—brought at any rate into touch with facts. The principles of church unity or Federation have been much discussed among us of recent years, but only two years ago did Indiana erect its laboratory, in which we are to work our way by actual experiment and trial through the tremendous and difficult problems of our present day religion to an administration of religious affairs that is more intelligent, more reasonable, more fraternal and more effective.

It is my business this afternoon to conduct you through this laboratory, to show you the "plant," the problems with which it deals, and the methods it proposes.

THE ORGANIZATION

The Interdenominational Council of the Churches of Indiana was organized November 8, 1909, in Indianapolis. The year previous, the Synod of the Presbyterian Church, at the suggestion of the Indianapolis Presbytery, had directed its Home Mission Committee to confer with representatives of other churches, to establish, if possible, some system of co-operation and comity which should enable us all to do our work better and especially to avoid the multiplication of unnecessary churches and the waste and rivalry which now exists in consequence. The proposition was laid before the ministers gathered at the Winona Bible Conference in August, 1909, and was generally approved. It was agreed that the matter be laid before the churches at their annual meetings, and that they be requested to send delegates in November to Indianapolis to create an organization

that might act in the name and behalf of the affiliating denominations for comity and co-operation. So the Interdenominational Council was born. It will be seen that it is not a voluntary gathering of men of various denominations, but a delegated body representing the churches thus affiliated for service.

Eleven denominations are represented,—the Baptists, Congregationalists, Disciples, Free Baptists, Friends, Methodists, Moravians, Presbyterians, Reformed, United Brethren and United Presbyterian. Others it is hoped, will be added until the churches of the state are fully represented. The leaflets of the Council may be had by application to the Secretary, Rev. W. E. McKenzie, Indianapolis.

The policy of the organization is indicated by this article in the constitution: The Federation aims to exercise no authority over the denominations represented in its membership. Any course of action it may recommend is purely advisory, and rests upon its inherent reasonableness and wisdom. Compliance on the part of those concerned is altogether voluntary.

ITS TASK

The aims of the Council are altogether practical. It seeks to improve religious conditions as they now exist, and to bring the Christian leaders of the state about a common council table, that they may study the whole situation and deal with it in a statesmanlike and effective way. It is impossible to do this now, when each denomination acts separately, when half a dozen of them invade the same field where only one or two are needed, when no wise distribution of work is possible, and no co-operation one with another, except by organizations like the Y. M. C. A. or the Anti-Saloon League, entirely distinct from the church itself. The great need of such co-operation in one special direction will be shown presently by a concrete example. This need exists throughout the state. We Protestant Christians in Indiana are using neither our eyes nor our heads. In comparison with the Roman Catholics we are at a great disadvantage, because they can act solidly, can plan wisely, can move as a united body, while we are wretchedly inefficient, not because we lack devotion or wisdom or resources, but because we lack unity, plan, generalship. We must get together. We must work together. To bring this about, is the task of the Interdenominational Council.

ITS METHODS

This present year is the first year of the Council's active operation. It seemed best to confine ourselves to a few definite lines of

work,—those that were most imperative and primary, that we might in subsequent years proceed intelligently from one point to another. We seek first to educate and inform Christian people in regard to the duty and the need of co-operation. We seek, secondly, to make a canvass or survey of the state or of parts of it, to discover the actual religious condition of the locality, so that we may know the actual situation and act accordingly. And finally, we aim to organize the churches of all denominations in cities or counties or districts, that they may deal collectively and harmoniously with the situation as they find it. Especially ought the leaders of various denominations in home mission work to get together and work out the problem of their neighborhood. There would be plenty for them to do.

I.

The people need to be educated. We ask Christian ministers to preach the New Testament teaching that the church is one, and that it takes all parts of it to make a whole. The eye cannot say to the ear, nor the hand to the foot: I have no need of you. Where there is faith and discipleship and the love of Christ in men organized for worship and service, there is the church. No matter what their name, or their defects, or their differences, they are brethren one of another, they are part of the body of Christ, and therefore they may not wrangle with one another, nor distrust one another, nor stand apart from one another. They are one body: they must work together as the Head directs. And it is inconceivable that the Head would direct one member to harm another, or refuse to act in harmony and co-operation with the other, in advancing the interests of the whole. There is great present need that this truth in its practical applications be enforced upon the consciences of Christian people.

It is undoubtedly true that the denominations have served a very important part in the development of Christianity the last 300 years. True, too, that denominational loyalty serves a beautiful purpose, and that loyalty to one's denomination, things being as they are, ought to characterize the members of the denomination. It is no purpose of this Council to discourage or discountenance either. But we are parts of one body. We may never in loyalty to Christ build up one denomination at the cost of another, nor for the sake of any one part to neglect the whole. Yet, individual disciples, and denominations as well, are constantly doing this. A member of some particular denomination living in a town where his own church has no organization, refuses to join another, or lends it only a feeble and half-hearted allegiance, because he has been bred a Presbyterian or Methodist or what not, and "can never be anything else." He for-

gets that he is, first of all, a member of Christ's Catholic Church and owes his first allegiance there, and that it is quite possible to stretch things to a point where loyalty to the denomination becomes practically disloyalty to the Lord.

II.

The church also needs today to know the actual situation. No one knows at all accurately what the conditions are in detail. And it is very important to know that, for how can a physician treat his patient unless he first diagnose the case. The Council has only attempted to canvass three counties this year, but has taken representative counties in different sections. The facts sought have covered educational, agricultural and social conditions as well as religious conditions. It is the first time that any such information has been provided, and it reveals as nothing else could do, the imperative need of denominational co-operation, and the deplorable results in many localities of denominational rivalry and jealousy. Take a few facts gathered in the northern part of the state in

A REPRESENTATIVE COUNTY

Its population numbers about 24,000. There are 27.4 per cent of them in the churches of the county. Most of the other 72.6 per cent are not connected with any church. There are 91 church organizations in the county, of 29 different varieties. Twenty-five of these churches contain in their membership no young men under 21 years of age. In one whole township there is but one such; in another, none at all. Of these 91 churches, 34 have increased in membership in the last ten years, 18 are stationary, 39 have lost ground, some of them indeed have only a name to live.

The ministers often serve two, three or even five churches, and all that most of these churches see of the minister is in the pulpit. When the service is over, he drives away to another appointment. In such cases there is no pastoral care, no personal work (except there be special meetings), and no Christian cultivation of the community. In over three whole townships there is but one resident pastor, besides a Swedish minister who serves only his own people.

In one or two towns and in an occasional rural church, excellent work is done. The young men are enlisted in Boy Scout or other such organizations, and most of them are actively interested in religion and in the church. One rural church supports its missionary in China and gives annually some $2,000 for benevolence. But in another near-by village of 252 inhabitants there are three churches. Only 20 of the village people, with some others outside,

belong to these churches—an average of seven to each. But 48 other people belong to distant churches or carry church letters in their trunks. Most of the population belongs nowhere. Ninety-three of these had not even a church preference or affiliation of any sort. One of the churches was built out of spite. Religion is largely argumentative. Many people openly say that the church members are hypocrites, and there is not a boy under 21 years of age a member of any church in the village.

There is no reason to suppose that this county is exceptional in Indiana. Conditions of course will vary, but not considerably. The county canvassed in the southern part of the state showed worse conditions than these. All over our state there is sad need of oversight and co-operation. In many communities there are too many churches and too little religion. And the "too little" is consequent upon the "too many." Surely we must get together. As some one has said in another connection: TOGETHER is a great word.

III.

To meet these conditions, the Council proposes local federations, co-operating with the State Council and aided as need be by it, but looking after the local interests of the city, town or county, from the wide, Christian point of view. We are trying to get the leaders of various denominations engaged or interested in home mission work, to plan in common for the community, to eliminate unnecessary churches, to merge others where it is feasible, to refuse to be party to petty rivalries, to engage unitedly, each supporting the other, in an intelligent, earnest and united endeavor to do worthily the Lord's great work.

The expense of making these surveys and publishing its literature is considerable, and the Council invites churches and individuals interested in this work to send a contribution to Mr. A. L. Johnson, Treasurer, at Muncie. But above all, the Council invites the cordial co-operation of ministers and of laymen in all denominations, in an endeavor so urgent, so reasonable, so timely as that proposed by the Interdenominational Council.

GOD'S SECOND BEST

By G. A. JOHNSTON ROSS, M. A.

If a man has blundered or played the fool in the management of his life, missing his chances, and gathering foulness about his soul, how far may he, if genuinely sorry and anxious to do well, hope for the recovery of lost ground, and for renewal of opportunity? The unteachable fool can, of course, look forward only to certain ruin; but I am thinking of the man genuinely anxious to redeem his life. The question is, Is there a second chance? If there is, it is tremendously important that a man should know something of its nature and extent. If, on the one hand, he is depressed by failure, and really ashamed of foolishness, then he ought to be made aware of the existence of a process of Divine repair, if such a process really exists. On the other hand, it is important that he should know the limits of such repair, lest he should be tempted to count upon a Divine indulgence which does not exist, on a providential re-ordering of his life which simply will not happen, and lest these false expectations make him only glide more surely to utter disintegration of will power and slavery to habit. You know how confidently the Christian religion rings out a message of forgiveness, and the fascination of the message to a man disgusted with and alarmed at the courses he has been following. But the question is: What does forgiveness mean?

If it means that when one is sorry God is glad to hear it, well, that representation is very credible, and one can readily believe that there is joy in heaven over one sinner that repenteth. But surely the message of forgiveness means something more than that.

Does it mean that God not only approves of a man's penitence, but assists it; that the very act of turning round and seeking to follow better courses releases and sets in operation spiritual forces that help a man on to his feet again? That idea also is credible and welcome, though difficulties begin to flit across the horizon just there;

difficulties as to the extent to which spiritual help is really usable by the sin-weakened man.

But the real trouble begins when one asks, Does forgiveness involve the recovery of lost ground? Is it legitimate for a man who has fooled away chance after chance, straitening and impoverishing his life thereby, and knows it all so well that it is simply cruel to rub in the facts any more—is it legitimate for him to look forward to a real restoration of life, not to an affair of patching and mending, nor being nursed as a damaged spiritual invalid, but to a genuine rehabilitation of life and strength and hope? It is on the rock of this question that the message of religion has, I think, most often split, by being mispreached, or misunderstood. Men see for themselves that life becomes a more and more entangled thing: that habit seems to be the one thing that grows and grows in power; that wrong-doing sticks and clings, that even one's omissions and failures tend to lose their negative quality (that quality which so deceived us once, as for example, when we thought it didn't matter if we wasted time) and become positive stumbling-stones in our way. Woe betide the religion that holds out false hopes to a man when bitter self-reproach has made him unusually sensitive to these grim realities.

Now I believe in the forgiveness of sins; I believe it is not a subjective experience only, but is an experience answering to an objective fact; and that that fact not only does not need to fear being confronted with the facts of life, but that these need it as their only adequate explanation. But to see this one needs to keep in mind a process and a principle at work in the world, and about which I should like to speak this morning; for brevity's rather than for accuracy's sake, I call it "God's Second Best."

We shall make the designed use of the Bible History if we take an illustration from it of the working of this process and principle.

I. ISRAEL'S FIRST BEST.

You know that the interpretation given in the Bible of the undoubted fact of the religious genius of the Jewish people, and of their place in the history of religion, is this: It is held that they were designed to stand before the nations of the world as a people of God, i. e., a people living very obviously and palpably under the immediate control of and in devotion to the one true God. This idea, which is expressed technically by the word "Theocracy," is thus expressed by Professor Elmslie in a sermon to which I owe my own first attention to the subject:

"The magnificent and majestic thought at the basis of the na-

tional life of Israel was, that Israel was to be so passionately devoted to God; to be so keenly sensitive to the appointment of His will in every emergency of the national fortunes, that they should need no human rule or government to compel them to do the right thing. They were to live under the immediate intercourse with God and dependence upon Him."

This is the interpretation given of the fact that in the earlier stages of its national life Israel had no King, but experienced again and again, especially in its nomadic life previous to the so-called conquest of Canaan, marvelous smoothings of its way by Providence, to convince the people that they were under God's care and to make it easy, so to speak, for them to obey Him. So, perhaps, were ideals cherished for you and me in our childhood by our parents, and so were our first steps guided and sheltered.

This was Israel's first best.

II. ISRAEL'S SECOND BEST.

The Book of Judges is the story of the failure of Israel to realize the ideal. It is the history of a process of degeneration, of the falling away of a nation from a high calling, a falling away only emphasized by contrast with the individual instances of courage and patriotism which the book records. The Degeneration picture is complete when we see Eli and his sons, the tumble-down house of God at Shiloh, the licentious priests, the degradation of the people: all culminates in the desolate phrase, "All Israel lamented after Jehovah."

Of the detail of that process of degradation I do not speak because I do not wish to overburden my illustration. But this one point I must emphasize. Part of the sin of Israel had been tribal selfishness and the indifference of the clans as such to the interests of the nation as a whole; an evil which had led to the disintegration of the nation, so that it was incapable of action as a whole; a weakness of which its enemies were not slow to take advantage.

So that there came a point when the at once restraining and uniting force of a central authority, stern and militant, became an absolute necessity if the nation was to recover any sense of unity at all. The unity under the spiritual reign of God was gone; yet disunity meant only the oncoming of ruin; hence a SECOND-RATE UNITY, the unity wrought by force of arms, and by the apparatus of strength gathering round a court, had become an inevitable necessity. It was a poor exchange, but it could not be well helped. In the consciousness of this, the people came to Samuel, the last and greatest of their judges. He, as the unarmed representative of Jehovah, protests against this deliberate abandonment of an ideal. Yet

he perceives the necessities of the case and acquiesces in the people's wish and proceeds not only to mitigate by forewarning the evils attendant on the new REGIME, but patiently and selflessly to see in the new situation an instrument of God's mercy, out of which good would yet come.

The conduct of Samuel is a magnificent piece of unselfishness on which we might well dwell. But I ask you rather to see the action of God. God is represented as acquiescing in the action, recognizing that the first best was gone. Yet He does not, therefore, forsake His people for (as Samuel says), "His Name's sake." That is, because His character is not fickle as theirs, nor His tenacity of purpose affected by their slackness. Nor does He cease to care for His people. "God forbid," says Samuel, "that I should sin against the Lord by ceasing to pray for you." God then, would have Himself entreated for the people; THERE IS A MORAL FUTURE BEFORE THEM; and that moral future may yet contain great features of hope and of blessing.

And Samuel himself, and the prophets at whose head he stands, were the pledges of hope to the people, and of God's fidelity to His side of the covenant. For alongside the kings, whom the people desired, alongside even David, the best of them, stood prophets who represented the idea of Divine sovereignty. The very kingship was made to minister to the detachment of the idea, and after the kings had passed away, still the prophets held before the people the idea of the kingship of God, until the last and greatest of them, John the Baptist, with a selflessness greater than Samuel's, passed on the torch to Jesus Christ, saying, "He must increase, but I must decrease," and in Christ, prophetship and kingship and priestship reached their ideal, and the Kingdom of God was firmly rooted in the earth, and reaches now to heaven.

You see, my brethren, God is represented as faithful throughout. The first best goes, wrecked by the people's faithlessness. The second best is offered, iron for gold, it is true, but with hope of transmutation.

Yet a third best was offered. The people reject and reject till their rejections have wasted them away. At any point, had they repented, their share, some share, in the final triumph had been secured. But rejecting, they have so far missed all share as a people in the advancing Kingdom of God.

Now the offering of these new opportunities—not replicas of the old opportunity, but new opportunities—was possible through the invincible patience of God in maintaining a repairing process, even

while the people by their recklessness were smashing His plans for them. Silently, quietly He builds up the walls they have broken down; He repairs the waste places; He creates out of the very DEBRIS of their failure a new sort of opportunity, and offers the remainder of life for reclamation and transfiguration.

III. GOD'S SECOND BEST IN MODERN LIFE.

Can we not see this process at work in general history? The ideal—the first best—for the nations is surely peace. Nor has God ever renounced that ideal. But history is the story of ceaseless warfare, by which nation after nation has lost strength and spiritual insight and religious force. Yet amid all the carnage and moral ruin, the alchemy of the Divine Grace has been at work, and even the wrath of man in warfare has been made to serve His holy ends—in the consolidation of nations as ethical units; in the development of patriotism; in providing occasions of signal self-sacrifice and so forth. Indeed, so marked has been the working of the Divine hand that men have almost dared to say war is good in itself because of these its apparent fruits.

So in the matter of physical health. We have fallen from some ideal physical condition, and men lose health through violation of Nature's laws. But a repairing process is at work in our bodies—the physical expression of God's marvelous patience—and through that process a second best is offered to men. For it is not only that the body is being repaired from within; but there are, besides, the ministries, partly physical and partly spiritual, by which suffering is alleviated and comforted; and, even to our purblind minds, worked into a philosophy of life, and seen to serve God's holy ends.

IV. THE CROSS AS A SECOND BEST.

Now, to bring all this back to ourselves. You are working out in your own life an epitome of the history of the race. There is a persistent tradition of the "time of man's innocence"; it is now a dream (but cherished, as we shall see). So you once were innocent, and YOU KNOW THAT YOU WILL NEVER BE AGAIN. But as God in His loving mercy came to man in his fall from innocence, with a design of salvation and repair of which the center was the cruel Cross—God's most terrible amazing "second best,"—and through that Cross has been repairing human life and bringing it to sainthood which is better than innocence; so, to your life He is coming today. He acknowledges the reality of the havoc you have made. The evil is no negation, it is a ghastly affirmation, a mordant reality. The clock will not be put back, nor consequences and results annihilated.

Yet you are His today, as ever. God forbid that men should cease to pray for you, or that you should cease to pray for yourself. There, confronting you, is His second best. Seize it, ere a poorer alternative, a poorer remainder, be all you leave Him to offer. Ally yourself in a manly penitence and turning round, with the forces that set up repair, and not that only, but that redeem, and transfigure, and glorify (Christ is the Saviour of men out of the DEBRIS of their broken lives), and there is literally no limit to the hope you may entertain. Discipline, chastisement, amputation, regret, there may, nay, there MUST be here, yet in it all is the sustaining mystery of the buoyant hope of present sonship to God, and acceptance in the Beloved.

"And it doth not appear what we shall be; we shall be like Him, for we shall see Him as He is."

Such is the exultant expectation of the faith He inspires, and apparently He sanctions it; and the greatness of the Gospel, that which makes us preach it and yet makes it unpreachable by mortal lips, is just this daring proclamation of the restoration (here in potentiality, yonder in reality) of the years that the cankerworm hath eaten, so that EVEN BEYOND SAINTSHIP THERE IS A THIRD EXPERIENCE FOR WHICH WE HAVE NO NAME; which we shall enter into when the Cross itself is a memory, when He appears a second time WITHOUT SIN UNTO SALVATION, and when we shall be indeed and in truth, as already we are in faith (in expectation of that time), MORE than conquerors through Him that loved us. It is in this final experience that we shall have to look for the last and truest definition of the phrase, "God's Second Best."

YOUNG WOMEN'S CONFERENCE

Under Leadership of

MRS. CARRIE STEWART BESSERER

Superintendent of the Bethany Department

Bethany is carried on each year, from the opening of the season, July 1, until the Bible Conference opens, about August 20th. The chief activities of Bethany are: The Bible Class, Problem Hour, Personal Workers' Class, Athletic League and the Bethany Social Hour.

Over six hundred girls have registered with Bethany this summer, and as many more have attended the meetings. The total registration of Bethany at present is over four thousand, scattered in thirty-eight States of the Union, and fifteen foreign countries.

The Young Women's Conference is a feature of the Bible Conference, and consists of addresses by experts in Young Women's work, and discussions along all lines of church activities for young women. Nearly four hundred young women have enrolled in the Young Women's Conference this year, representing fifteen States and Porto Rico.

WINNING THE OTHER GIRL

By MARY PARSHALL

Address Delivered at the Young Women's Conference at Winona Lake

Dear Girls: I have been hearing a great deal about your work at Winona ever since I have been associated with Dr. Biederwolf, and I consider it a great privilege to speak to you today. It has been quite a question in my mind as to what I should say to you that would help you most, but then I remembered that you were going back to your homes soon to engage in every phase of Christian work, and that you were also in every kind of secular employment and circumstances. It has seemed to me that I ought to bring you a message along the line that I have announced as my topic for this afternoon's service. Personal work is something which we can all do, no matter where we are or what other work we may be engaged in. May I say about it, first of all, that it is the greatest work in the world. It is the greatest for two reasons. First because it has to do with the destiny of immortal souls. Think what it means to change the whole trend of a human life for eternity. We know what Jesus considers the value of a soul when He said, "What shall it profit a man if he gain the whole world and lost his own soul?" It is the greatest work in the world because we can all do it. Intercessory prayer comes first, but next to that let us remember that there is no form of service compared to winning men and women to a personal acceptance of Jesus Christ as their Lord and Saviour. But it is also the hardest work in the world. There are a few people who seem to find it easy. I think the majority of us find it exceedingly difficult. As for my part, I was reared in a very conservative church, and think my temperament and training have conspired to make it the hardest thing I can do. It costs me a prolonged struggle to be willing to do it, but I believe that it is the great task of every Christian, and we must do it whenever and wherever there is any opportunity. It is easy to see why it is hard. It is the last thing

that the Devil wants us to do. He will let us sing the Gospel, he will let us teach it, will let us engage in any kind of Christian service other than this, but he will fight us to the last ditch in our efforts to win a soul absolutely away from him. My dear girls, you are going back to your home churches. I plead with you do not work on the edges of things. Do not put your time and strength in preparing entertainments, festivals, literary programs and what not. But I beg you to realize the two great fundamentals in Christian service. The only two things that really count are, to bring men and women to Jesus Christ and to build more up in the Christian life.

Now why have we not been doing more personal work? I will tell you some reasons. First, because Christ does not mean enough to us. We profess to have a peace and joy that the world knows nothing about; but may have it for the asking. How can we refrain from telling the good news to others? Oh, this is the great cause of so much silence on this vital question. We cannot give to others what we do not possess ourselves. What does Christ not do? What could you think of a man who was in a besieged city in a great warehouse full of bread, while all about him were men, women and little children dying of hunger. He in the midst of plenty refuses to give one crumb to the rest. You would say he was not fit to live, and yet you and I profess to have the bread of life, and Christ has commanded us to feed this hungry, perishing world that is trying to satisfy itself with husks. We are not doing it. Another excuse we make for not doing personal work is that we are too timid. Timidity does not excuse us, and God will give us, the weakest and most fearful of His children, His own messages if we will just let Him. Never hide behind this excuse. Some of us hesitate about speaking to others because we realize that our own lives are inconsistent and so far short of what they ought to be. Well remember this, we are not leading people to ourselves, but are trying to win them to Jesus Christ, who alone is all goodness. But if we are indulging in any known sin, any inconsistency of life or conduct, willful disobedience or any form of weakness of which our consciences do not thoroughly approve, we cannot expect the Spirit of God to use us in this great work. The thing for us to do first of all is to get right ourselves with God, and then will He honor us by using us. I do not know what your experience is, but for my part, I have never known a worldly, theater-going, card-playing, dancing Christian to be a soul winner. She can do every other form of Christian work and indulge in these things, too, but some way I have never in all my varied experience met one whom the Spirit of God was using. Further, we have failed to realize our great responsibility in this matter. Read Ezekiel 33, and let it be borne in upon your soul.

God will hold you responsible. You doubtless have all read the story which Mr. S. D. Gordon told in one of his books of a beautiful young woman who was laid away in the cemetery after a brief illness. Her pastor noticed at the funeral that the girl's Sunday school teacher seemed to be entirely overcome with emotion and grief. He went to her after the sad rites were over and asked her the cause of her distress. She said, "I can never forgive myself for not asking Mary to give herself to Jesus Christ. She was a dear girl, but seemed to be thinking of nothing lately but having a good time. The conviction was borne in upon me that I ought to speak to her about her soul and to try to influence her to take a more serious view of life. But I was timid and again and again put off the task and now she is gone and I do not know if she was saved or not." Then the pastor went to the lonely home in which Mary had been the only child, and tried to comfort the heart-broken parents. He said, "You must not grieve so, Mary was a Christian, was she not?" They said, "Oh, pastor, we do not know. Mary was a sweet, lovable girl, but we have noticed with growing uneasiness how thoughtless and careless she was becoming, and often said to each other that we must speak to her about it. But we never did. We wanted her to be a Christian, but never told her so. But pastor, have you never talked to her about it?" And the pastor confessed with deep shame and grief that he had intended to plead with Mary personally to accept Christ as her Savior, but had put it off. So the dear girl had suddenly slipped away into eternity before the Spirit of God could induce one of the four people, who were nearest and dearest to her to give her His message. Let us have more diligence in this matter as a soul winner.

May I give you two or three suggestions as to how we shall go about this? First, let us be natural. The Christian life is a normal life, and when we approach people upon this subject let us try to be very simple and natural about it. It is not necessary to weep or indulge in any great stress of emotion or speak in awe-inspiring tones. Let us go about it in a very definite, practical and loving way. Do not be side-tracked in trying to bring people to a definite decision in this matter. Christ is our great teacher in this line of service as in everything else. You will remember when he talked with the woman at the well of Samaria, how she tried to engage in some theological disputes to evade his probing of her life, but she could not succeed. So people will try to do with you. They may ask your views about baptism, or church government or some other non-essentials, hoping to avoid the main issue. But do not argue with them. Did you never stop to think, too, how much time Jesus spent in that brief life so full of stupendous issues in doing personal

work, in taking time to deal with individuals? Is there not a great lesson in this for us?

But what I have said is along general lines, and I announced my topic as "Winning the Other Girl." I do not need to remind you that we must use tact and common-sense in dealing with various kinds of individuals, and suit our plea to the special needs of the case. For example, if I were trying to win a high school boy to Christ, I would not cry over him and ask him if he would like to be an angel when he died. Why, he doesn't want to die at all. He wants to live and play foot ball! No, indeed, I would ask him if he would not like to be a soldier of the Cross, and engage in the glorious fight going on in the world between the forces of good and evil, if he wouldn't like to have Christ for his guide and leader? I would appeal to the manly and heroic in him. With a girl I would probably proceed in a different way. Most girls feel the need of a strong, loving and sympathizing friend to whom they can go in every trial and difficulty, and who will help to guide and lead them. "It is a hard world for girls," and oh, how they need Christ. We all want to make a success of our lives, don't we, and no matter what our circumstances, education, beauty or money may be, our life without Christ is a complete failure. My experience has been that the greatest barrier in the way of young women accepting Christ today is their own most universal and absorbing love of pleasure. They feel that in accepting Christ as their Savior they must give up everything that the world holds dear in the way of amusements, and they are not willing to choose Him. In one of our meetings in Missouri last year was a bright and sweet high school girl, who gave up dancing after hearing Dr. Biederwolf's powerful sermon on the subject. She was a very active member in the leading church of the city. I saw her crying throughout the service and I asked her the cause of it. She replied, "Miss Parshall, I have given up dancing and I have come to believe that no Christian girl ought to indulge in it, and I shall never do it again, but I feel that half of my life is gone." I said, "Well, dear, I am very sorry for you. I realize that you have been making the sacrifice of your life, but tell me truly, do you think that your life has been the biggest thing that it might be, when half of it is spent in indulging in trifling, unworthy pleasure, pleasure that is drawing young men into sin and young women too in many instances. Oh, if we could only get young women to sacrifice something for Christ, the rest would be easy. Shall we try this year to "Win the Other Girl?"

THE YOUNG WOMAN IN TRAINING

By MRS. ALBERT L. BERRY

Kate Douglas Wiggin tells this incident of her school days. The teacher asked her to conjugate the verb "to know." When she reached the subjunctive mood her voice began to quiver. "If I had known, If thou hadst known, . . . If they had known," she finished with a sob. "It is such a sad, sad verb I cannot bear to say it." How many earnest Christian workers are repeating that sad, sad verb as, face to face with great opportunities, with the need of hungry human hearts, they realize their inability to meet the situation because they have not made adequate preparation. Perhaps in their eagerness to be doing they were not willing to give the time for their training. Perhaps they have honestly believed, since the Holy Spirit is the power for service and the wisdom is that from above, that any human instruction would only hinder their usefulness in this holy calling. Whatever the reason, out of the fullness of experience they now regret their failure to secure the training for a life of Christian service. They realize that as long as God uses the human instrument with its gifts and faculties, there will be increased effectiveness where these are wisely cultivated and developed. There are exceptions, as there are giants among men, but it is probable that you and I are of the average to whom the rule applies.

If you have given yourself wholly to Christ and asked Him to use your life in His service, do not wait to be shown the special sphere in which He would use you before you begin the preparation. In the training you will have opportunities for knowing the various channels and ways for Christian activity that will, by the guidance of the Holy Spirit, lead you to find the work which God has before prepared for you. One of the greatest blessings that can come to you is to lose your narrow horizon, and get the world vision. Modernists call it the world-consciousness and would have us believe that they have discovered a new thing. But it is as old as the call of Abram, "In thee shall all families of the earth be blessed." And

fuller, clearer the same message is heard when the Desire of all Nations came and His Gospel proclaimed, "God so loved the world, that He gave His only begotten Son," and "Jesus Christ the righteous . . . is the propitiation for our sins, and not for ours only, but also the whole world."

Young Women, catch the vision with David when he cried, "I will lift up mine eyes unto the hills." As he turned from the near and immediate things and looked away to the far off hills dim in the distance, the world consciousness burst upon him, and so great was the need, so overpowering the opportunity that in a deep conviction of his own insufficiency, he asked, "From whence cometh my help?" And then with David let your soul rest in the all sufficiency of the answer, "My help cometh from the Lord." AS YOU STUDY Church history, beginning with Pentecost, and see how God has been moving in the history of nations, building up and overthrowing, and through it all accomplishing His purposes and fulfilling His Word, you will realize with hushed reverence that you have a share in this wonderful plan which God is working out through the ages.

John's wish for the well-beloved Gaius might well be our prayer for you; "Beloved I wish above all things that thou mayst prosper and be in health, even as thy soul prospereth." Here is the perfect balance in development, body and spirit prospering alike. Your body, the body of every Christian, is a temple of the Holy Spirit, care for it as the house of God. Keep it pure and clean within, without, adorn it with the beauty of holiness, make the dwelling meet for Him who so graciously dwells there. But do not let body or mind outstrip the soul—"even as thy soul prospereth." Sometimes the young woman in training becomes so absorbed in acquiring knowledge that she neglects her own inner life, thinking that she will attend to that later. No one can afford to neglect the spiritual for even a day, it must be constantly fed and nourished. Dr. A. T. Pierson illustrates the means for this by the analogy between the natural and spiritual life. There are three requisites for growth—fresh air, good food and vigorous exercise. These correspond in the spiritual life to—first, prayer, in which we exhale all that is noxious and inhale all that is good and invigorating; second, God's Word, on which we are to feed and as we assimilate it, it becomes the strength and joy of our hearts; third, active service, in which we use for others the strength we receive through prayer and God's Word. Faithfulness in these three requisites must result in symmetrical growth and consequent power.

The young woman in training learns the value of systematic work, how to utilize her unutilized or misdirected energies, how to

apply to the accomplishment of its highest end each gift and opportunity with which God endows her. With a preparation like this who can number the souls who will be brought out of darkness into light, out of death into life, or measure the blessings that the Holy Spirit will minister through her. The world that knows not God is waiting for such service; the patient Christ who gave His life for the world is waiting for such servants to go forth in His Name and proclaim in word and deed His great salvation.

Do not think that this preparation is lightly won. Every thing that is worth while must be striven for, and surely a work so high and holy rightly demands our best, our all. Do you know the "Road of the Loving Heart?"

"Who built this beautiful road?
It was the Son of God
Of Mary born in Bethlehem,
He built it first
And then, up the road of the loving heart
He led all men.
Was it not hard to build?
Yes, all His years were filled
With labor, but He counted
Not the cost, nor was afraid.
No road of the loving heart is cheaply made."

THE GOOD SHEPHERD

By REV. IRVINE L. DUNGAN

At the Young Women's Conference

Our general theme for this hour is "The Young Woman with the Open Book."

The Bible is a book to prize and revere, and to draw help from in times of special need. But it must be also a book open in the daily life, storing up in the soul the elements of strength, comfort and wisdom which will carry the life over the sudden emergencies when they come. Our Savior found the written word His stay in the swift hour of testing, because in the sheltered opportunity of years past He had kept the Word an open book.

A friend yesterday told of having left a few hundred dollars in bank in case of sickness or death in the family, while the rest was taken out and used to build and furnish their home. That is wise also in our dealing with the Bible. There is the help of it to fall back upon in the dark times; but after all it is a book for the ordinary times, to supply the treasure for the building, furnishing and beautifying of the life of every day. I went once into the law-office of a cousin, a manly, useful and successful young man. His Bible lay open on his table, where before or after a period of work or study, or in the midst of it, he could dip into that fountain of truth, as the birds yonder dip into the lake, for instant cleansing and refreshing.

This afternoon I do not so much wish to generalize upon the importance of the Open Book, however, as to follow with you a particular Bible theme, to show at once the rich results of taking wider, more open surveys of Scripture truth, and also to suggest one among many ways of opening its wealth to others.

Do you remember the first verse given last night at Hillside, in response to Dr. Biederwolf's call for the Scripture verses cherished

as most helpful? Yes, "The Lord is my Shepherd, I shall not want." It is not improbable that to the majority of people the most familiar and most comforting portion of Scripture is this 23d Psalm.

Let us dwell awhile upon the Psalm, and especially upon the thought of the Shepherd. Who wrote it? David. It was a most natural and beautiful expression of David's own experiences as a shepherd. Was his care of the sheep and the lambs faithful, warm-hearted, sympathetic? Would he weary his own body to find for his flock the tender pastures and the waters of refreshing and rest? Did he guide them through the wild and dark ravines in safety? Did he imperil himself to save from bear and lion the hapless victims they had seized upon? (I Sam. 17: 34, 35.) And did he bring them home at last to the shelter of the fold? Well, God was even so taking care of him, feeding, guiding, saving and restoring him, and would bring him at last to the blessed home forever. So God taught David out of his own life to sing a truth for the help of us all. A shepherd, one thousand years before Christ, brought to God's people the truth of a Divine Shepherd's effectual care.

Here was a truth and a Psalm that doubtless brightened the darkness and cheered the loneliness of many a son and daughter of Israel down the years. The Shepherd thought recurs again and again. Asaph employs it (Ps. 74: 1; 79: 13; 80: 1), referring to "the sheep of thy pasture," and calling to God, "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock." Other psalms (95: 7; 100: 3) repeat that we are "the sheep of His hand," and "of His pasture."

Later still, at least three centuries after David, we find the same figure of God's care used in Isaiah (40: 11). When the coming of the Lord as a mighty One is foretold, it is declared "He will feed His flock like a shepherd, He will gather the lambs in His arm, and carry them in His bosom." And again (Is. 53: 6) in the prophecy of the Suffering Servant, the Shepherd who imperils himself is noted, for "All we, like sheep, have gone astray, and the Lord hath laid on Him the iniquity of us all." He suffers to rescue the sheep.

Another century passes after Isaiah, and four hundred years after David. Israel is fallen. Judah is captive. Ezekiel, in exile, with high vision cheering his exiled race, turns their thought once more to the Shepherd Lord. His ideas and phrases seem evidently framed upon the Psalm of David, familiar and consoling to those exiles, without doubt, just as today those who walk the valley of the shadow of death, and deathly sorrow, treasure its tender assurances.

Listen to Ezekiel (ch. 34) as the word of the Lord bids him

prophesy against the unfaithful shepherds of Israel, the priests, prophets and princes who had betrayed their trust. He says of the people (34: 5, 6), "They were scattered, because there was no shepherd. My sheep wandered through all the mountains." Have we here, in a Scripture of course familiar to Jesus, the basis of His own expression embodied in the report of Matthew (9: 36) that He was moved with compassion for the multitudes, because they were "scattered, as sheep not having a shepherd."

But the sheep must be delivered. (Ezk. 34: 11-14.) "For thus saith the Lord Jehovah: Behold, I myself, even I, will search for my sheep, and will seek them out. . . . I will feed them with good pasture; . . . there shall they lie down in a good fold; . . . I will seek that which was lost."

Do you not catch here, ringing down softly still from David's harp-strings, how "He maketh me to lie down in green pastures?" And do you not find also the word beforehand of that One in the other direction, who said of Himself six hundred years later (Lk. 19: 10), "The Son of Man is come to seek and to save that which was lost?"

The Lord is my shepherd, says David. I myself will be the shepherd of my sheep, saith the Lord Jehovah, in Ezekiel (34: 15). Then, strangely, comes this declaration (34. 23, 24): "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. . . . I the Lord have spoken it."

David the shepherd, yet "I myself will be the shepherd?" David the shepherd, when David was dead four hundred years before Ezekiel spoke? Ah, the prophet was looking to that David who is "David's greater Son," who should be servant, and prince, and shepherd.

Turn now to the words of our Lord Jesus, in John 10. Does David say "The Lord is my shepherd," and God in Ezekiel says "I myself will be their shepherd?" Hear Jesus now (Jn. 10: 11, 14): "I am the Good Shepherd." Do you doubt for a moment, that Jesus, familiar with the Psalm and with Ezekiel, speaking to people familiar with them also, intended anything less than solemnly and graciously to offer Himself to them as none other than the Shepherd Jehovah? It is in that very connection, indeed, that He says plainly, "I and the Father are one." And compare verse by verse the Psalm of David (and also profitably the phrases of Ezekiel) with the details of Christ's representation of His own shepherd work.

(Ps. 23: 1 with Jn. 10: 11, 14; verse 2 with 10: 9, 16; verse 3

with 10: 10, 27; verse 4 with 10: 4, 11; verse 5 with 10: 11-15; verse 6 with 10: 28, 29.)

This comparison is surely convincing that Jesus deliberately appropriated to Himself the Psalm's representations and the prophet's delineation of Jehovah's shepherd care over His people. He is Shepherd; He is Lord.

It is in harmony with all this, that in some of the very last counsels to His apostles, Jesus says (Jn. 21: 15-17): "Feed My lambs; tend My sheep; feed My sheep." And in the Revelation of the Kingdom—and the Fold—triumphant, the very enthroned Christ Himself is still our shepherd. (Rev. 7: 16, 17), "They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." How David, shepherd-prince, is honored, that his words, "He leadeth me beside the still waters; He restoreth my soul," do thus sound sweetly down across all the rough slopes and dark valleys of the earth, on into heaven's own glory. And how we too are blessed, in the Open Book to trace from stage to stage the Hope of the Shepherd, till we come at last to His very presence, and hear His voice, and follow Him.

And let us at the close of our study receive upon us this richest of benedictions (Heb. 13: 20, 21):

"Now the God of peace, who brought again from the dead the Great Shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

NOTES OF AN ADDRESS ON NATURE AND MAN

By G. A. JOHNSTON ROSS

Text—Romans 8-19

Every one of us here, even the youngest child, is living in two worlds at the same time—the outer world of the things and people we see, and the inner world of the things we think. When we come to religious gatherings we are mainly occupied with the inner world of thought and when something is said which answers or explains something in our own thoughts, we are both pleased and comforted. A great deal of the delight which people take in church is due to this simple fact. They are tired of external things and feel refreshed by an excursion into the realms of thought. On the other hand, sustained thought about the inner life is tedious and difficult, and especially with the young people a very little of it goes a very long way; and one reason why many people do not come to church more is, frankly, that their interest is mainly in the external life. And when the external life and its surfaces occupy the full field of the mind, then, of course, church-going is at an end. Now, it is a mistake to suppose that religion does not concern itself at all with our external life, with our relation to what we call Nature. A very large part indeed of the interest of the Bible is in external matters, and especially at this season we ought, perhaps, to recall to ourselves what the Bible says of our relation to Nature.

When enjoying a holiday we seek to be in contact with Nature in her freshness and freedom, more as she came from the hand of God and less as she becomes under the hand of man. It is of the utmost significance that when we are weary and in consequent need of life-replenishment, we turn to Nature again to lean against the warm heart of God's fair world. The sense that Nature alone can

replenish the wells of life and health in us is significant of our relation to Nature, about which all our thoughts should be as clear as possible. There is only one aspect of that relation to Nature which can come within our view here. There are three aspects of looking at our relation to Nature, the scientific, the poetic and the religious. It is the scientist's business to set forth our physical affinities with Nature and the physical laws which must regulate our conduct because of those affinities. It is the poet's business to stimulate and to articulate our emotions in the presence of Nature; and it is the business of religion to show how we and Nature stand related in the mind and purpose of God. It is with this last that we have to do today, and what I have to say will best perhaps be gathered under these three heads:

A MORAL SOVEREIGNTY,

A MORAL SYMPATHY, and

A MORAL HOPE.

I.

The Bible teaches us clearly that Nature exists for Man, not because man is physically disassociated from Nature (the squeamishness of the anti-Darwinism has no sanction in God's Holy Book), but because in Man Nature first makes conscious, intelligent response to God. Man is Nature become conscious and interpreting her unto herself, and therefore, man is given sovereignty over the rest of Nature, a sovereignty not yet wholly enjoyed, but which man is on his way fully to exercise. But this sovereignty is not irresponsible despotism. The "man" who is given dominion over Nature is man made in God's image, that is, living for moral ends. The sovereignty, therefore, which he enjoys is his free manipulation of Nature FOR MORAL ENDS. Man is Lord over Nature that he may follow the Creator in imprinting upon Nature the mark of a reasonable and beneficent mind. Hence any other use of Nature by man is abuse and usurpation. It is an aspect of human sin before which imagination quails, which calls up a vision of hordes of men divinely appointed trustees and stewards of Nature, generation after generation recklessly misappropriating its yield, spending upon their lusts what God meant to be dedicated to holy ends. The history of whole tribes is that of one continuous and colossal embezzlement of Nature's entrusted funds. Man emerges from the savage state only as he learns to put to holy uses that which God has entrusted him with. In Genesis 4, a man called Lamech is represented as gloat-

ing over the discovery of the art of making cutting instruments in iron, solely because the discovery would enable him to enjoy a much fuller revenge upon his enemies than had been possible to his ancestors. That attitude represents the immoral use of natural products. Contrast with that our Lord's use of bread and wine as symbols of spiritual realities, and you have two pictures of the different uses by man of Nature—the one usurping a base sovereignty, the other exercising the vice-regency of God. If we could understand that man is given a sovereignty over Nature for moral ends alone, we would think straight on such subjects as intemperance, the cruelties of fashion, vegetarianism, vivisection, the conservation and husbandry of all Nature's resources, and waste, domestic, personal and national.

The true norm of sovereignty over Nature is found in Jesus Christ, whose miracles, as they are called, were not only parables of spiritual truth, but prophecies of the human sovereignty over Nature which shall be. All that power over Nature which Christ's spirit has fostered, has tended to the establishment of moral ends, and on the diffusion of his spirit waits the rising by man to the throne which God designed for him.

II.

The Bible, with a fidelity to truth which our habits of self-centered thought prevent our appreciating, represents Nature as being permeated by a responsive sympathy with the moral life of man. This is not poetry but hard fact and we need not be surprised by it, for we and Nature are the same in substance; we are part of it, and clothed in its forms: We have the same Creator, and that in God which is the principle of spiritual life in us, is also the principle of natural life in the world. The sympathy between nature and our moral life expresses itself in ways like these:

(1) Our joy in Nature is dependent upon our moral states: e. g. conscious guilt will destroy the fairest landscape and make a prison of the broadest plains of the world. On the other hand, our joy in Nature is most intense at our own greatest moral crises, and the records of conversion abundantly show that with the new religious life comes a renewing of the mind, which makes Nature itself take on a new beauty.

(2) Our gloom, when it is due to sin, infects Nature. For instance, "Cursed is the ground for thy sake," is hard at first to believe, but it is true. The beasts are most savage and most loathsome where man has fallen deepest, and the very ground is there deadliest. It is literally true that sin soaks and saturates places

and there are cities on this Continent and there are spots in Europe, like Monte Carlo, which, beautiful in themselves, have yet become through association with iniquity, ministers of sin, and there rises from them a peculiar odor of transgression. It is possible that in the lives of some persons here there are places which you must avoid if you wish to be good, and in which Nature itself becomes a temptress, like a body habituated to evil. On every side, then, in her half-gladness and in her evil taint, Nature reflects our life. "That great Trinity, Nature, Man and God," are pierced with the self-same sword; they suffer together and will be glorified together.

III.

The Latin word "Natura" means "that which is about to be born," and those who have watched Nature at her best have felt that they have stood on the borderland of a greater world, as if life itself stood on the threshold of enchantment.

Now the Bible looks thus upon Nature, and teaches that there is a hope before Nature of renovation. The earth will be destroyed as to its form, and will be transformed as to its substance. The new earth will be subject to dominant spirit and there will be no room in it for decay; for fear; for alienation; for ineffectiveness, and for hurt. There will be no limit to beauty and no dualism between goodness and beauty. For this, however, Nature is represented as earnestly waiting—for the manifestation of the sons of God. The word translated, "earnest expectation," suggests the forward strain of the neck of a person kept back by a barrier when endeavoring to watch the coming of a Royal procession. It is thus, according to the Bible that Nature earnestly waits the coming of the sons of God; that is to say, the time when men shall behave as sons of God should; when, in other words, they will use themselves and Nature for moral ends alone. It may be hard for us to take in the thought, yet the Bible teaches that the very dumb world by which we are surrounded is awaiting for the fullness of its life, the "mediation of our holiness." How much, then, hangs upon our moral life! According to the Bible, when one good moral choice is made on earth, the joy of it shoots up to Heaven: Again, when men sin, they stab the heart of God. It is equally true that our repentances and indulgences send a thrill or a shudder into the heart of the Nature around us. The scientists tell us that vibrations once set in motion, in a strict sense never come to an end. To the utmost confines of the world, then, spread the issues of our moral life. I do not see how the limitless meaning of our moral and spiritual choices could be more significantly set forth.

THE APOSTOLIC BENEDICTION

By G. A. JOHNSTON ROSS

Text—2 Corinthians 13:14

As our Conference draws to a close, I am anxious that the atmosphere of this holy and memorable blessing shall be in our hearts. Paul had many parting words for his friends, but it is this that has won the distinction of being called, by pre-eminence, "THE APOSTOLIC BENEDICTION"; no doubt, partly because it comes nearest to expressing a trinitarian formula, is the nearest to that of St. Paul's writings; and partly because it gathers into itself those three attitudes of the soul, which, if they could be made continuous, would keep a man in peace and power and triumph. The words are valuable apart from their suggestion of trinitarian doctrine, and serve as compendium of Christian demeanor, and I am going to ask you to think of them from these two points of view.

For there are two sides to our ministry, the objective and the subjective. I believe in the preaching of experience, but I believe in the preaching of Doctrine also. There is a common misconception that the doctrines of the Christian Church have little or no connection with practical life. A great statesman who addressed us here a day or two ago, told us, if I understood him right, that he had not had time to study the creed of the Church, and yet he aspires and has been adjudged by millions of his fellow citizens to be fit for leadership of the people for the settlement of practical problems. Now, if by the creed of the Church he meant petty distinctions between sects, I applaud his discrimination in leaving them alone, but if by the creed he means Christian theology, I regret his attitude, because behind it, in the case of a man like him, there must be the tacit assumption that the creed of the Church has no such causal connection with the subjects of commanding interest in the life of America today, as to justify a man aspiring to leadership to give time to the study of its doctrines. I believe this is a dangerous

misconception, and if carried too far might be a menace to the Republic. The doctrines of the Christian Church were not elaborated in the detachment of a recluse's study, nor are they remote from ordinary life. They were evolved under the pressure of an urgent need on the part of world-changing facts for interpretation, and they have the closest connection with the rights, privileges and responsibilities which it is the object of all honest statesmen to endeavor to conserve for the American people. Let us see this illustrated in the case of the doctrine of The Holy Trinity. Look at that first from the point of view of history:

I.

How did the Doctrine arise? First, it owes its origin to the life, behavior and teaching of Jesus Christ. Jesus not only called God his own Father, but his behavior was convincingly filial and persuaded men not only that there must be a God behind Jesus, but they concluded that God must be such an one as could be the Father of Jesus; a thought which broke into the older conception of the divine unity, carrying the new and tender distinction between Father and Son. In fact, the first new name of God give in Christian writings is this: "The God and Father of our Lord Jesus Christ." Then, after Christ's Ascension and Pentecost, two new movements of thought took place. Men felt, to begin with, that room must be made for Jesus, not only on the right hand of God, but in God's very heart, and, further, they felt that such a position could not be conceived of as any new thing for Jesus, but was a return to the glory that he had with the Father before the world was; and so, on the Church broke the truth that there never had been from all Eternity a time when God lived in dreary solitude; there had always been the Father and the Son. Further, men felt that the new life which was throbbing in the Church and which was changing the face of the world, was nothing less than God in and with the Church; a manifestation of the same nature as had been revealed or illustrated in the Lord Jesus Christ; that is to say, that God was spiritually active in the Church and had always been spiritually active in the world. Thus, through wonder, first at the moral greatness of Jesus, and next, through recognition of the divineness of the life within the Church, came that gradual enlargement of the Church's idea of God, which made Him no longer an Indivisible Unit, but a Heart of Love; a social Personality; an everlasting outgoing and receiving; an eternal Communion. Nothing then could be a more outrageous travesty of the facts of the case than to suppose that the Doctrine of the Holy Trinity was evolved in the atmosphere of dry academic speculation. It was evolved, as a matter of fact, by the

pressure upon earlier conceptions of God of the grateful and enthusiastic faith of the Church, first in the limitless moral heights of the character of Jesus, and secondly, in the divine nature of the pulse beating in the Church's heart.

And how did this new thought show its value to the world? You know that at the beginning of the fourth century, a tremendous struggle rent the Christian Church, shaking it to its very heart, before the doctrine of the Trinity was finally established as the faith of Catholic Christendom.

Now what lay behind that struggle? During 300 years Christianity had been eating her way into the heart of the Roman Empire, and as she drew near to the throne of the Caesars the temptations of the throne began to beset her and the majesty of Rome to fascinate her. Two things were characteristic above all others of the Roman Empire. First, the concentration of power in one absolutely sovereign will, the will of the Emperor; a kind of Imperial Unitarianism; the idea of the Emperor's deification and title to divine honors, as being a delegate of the Divine, to express through his will the will of God.

Now, there were not wanting men in the Christian Church who saw what they believed to be a great opportunity for the Church, in the way of securing, instead of oppression, the alliance and patronage of the State, if only the Church would accommodate her theology to these imperial ideas: If only she would proclaim her God to be a Divine Emperor and her Christ his creature-delegate. And this the Arians fought hard to have declared to be the faith of the Church.

Then, in the mercy of God appeared the Deacon Athanasius, that heroic soul who, under God, has made our modern Christian Church a possibility. When Athanasius arose in his might to defend the doctrine of the Blessed Trinity and of the consubstantiality of Jesus with God, it was no academic zeal for a philosophical and theological idea that fired his heart. What blazed within him was a sense of the awful condescension of the Incarnation and of the tremendous dignity and inalienable rights which that Incarnation had conferred upon man. Not by coming as a creature-delegate from God to be the prophet of the Eternal; not even by converting the Godhead into flesh, but taking of the Manhood into God, had Jesus re-created and redeemed humanity. Athanasius felt that such ineffable condescension had raised mankind to ineffable heights, and therefore, that all that concerned the destiny, the dignity and the freedom of man was at stake when the deity of the Man Christ was impugned and the incarnation of the Son denied.

In the strength which this thought gave him Athanasius was enabled to stand alone against the world. The Roman Emperor dreaded this apostolate of human freedom. He and his advisers had wit enough to see that men with such beliefs in the dignity of redeemed mankind and in the rights of liberty would not be easy and subservient subjects of an absolute, imperial sovereignty, and therefore Rome, and Rome's friends in the Church, fought hard against the Trinitarian Doctrine. But in the end Athanasius triumphed. The absolute deity of the Incarnate Christ was proclaimed the Catholic Doctrine; Man was declared to be destined to be a partaker of the Divine Nature, and therefore the free son of God. The Roman Imperial System ceased to be flattered by the suggestion that its absolutism was a terrestrial form of the absolutism of God, and it was virtually declared to be a flagrant opposite to God in its nature and government, and therefore before the power of the Nicene Creed the Roman Empire fell: And when a ghastly ecclesiastical shadow of it, viz: the Papacy, arose upon its ruins, Luther, a second Athanasius, rendered possible by the first, proved the same indomitable foe to tyranny and stagnation by his ardent belief in the rights of the individual soul to direct access to the triune God who had taken into his own Godhead him who is bone of our bone and flesh of our flesh.

The Trinity an unpractical Doctrine! On the entire contrary it has been the bulwark of human liberty, the minister of human progress and the charter of human dignity from the earliest Christian age until now. "Far be it from God," said Muhammad, "that He should have a Son," and that one dictum, driving out the possibility of relations within the Godhead, condemning men to be forever outside of Godhead, foredoomed the Muhammadan world to stagnation and slavery, and the horrors of absolutism. "I believe in one God," said Athanasius, "and in the Lord Jesus Christ . . . of one substance with the Father, who for us men and for our salvation came down from Heaven and was Incarnate." . . . "I believe in the Holy Ghost, the Lord and giver of Life, who proceedeth from the Father and the son . . ., and THEREFORE, I look for the resurrection of the dead and the life of the world to come." It is this faith in the assuming of our manhood into Godhead, and of the inalienable dignity which this confers upon man, that gave to our ancestors the courage to fight with the brain and with the sword the battles that have given to you and me the religious and individual liberty which we this day enjoy, and the enthusiasm to believe in the spreading of like blessings to our brethren of all mankind and no man is qualified for the leadership of a great people

who is ignorant of these things, or passes their significance by with an ill-informed contempt.

II.

And now look at the Trinity from the point of view of experience. What are my deepest religious needs? The answer is threefold. I need, first, a friend to take me all the way to God. God, in the majesty of his holiness, stands over against my sinfulness and my helplessness, and I need an advocate with the Father, Himself righteous. Now such an one I have found in Jesus Christ, and he has brought my penitent soul, as I must believe, all the way to God. Indeed, I have taken my God at Christ's suggestion and estimate. Now, where am I to place this Christ? My soul has no room for two faiths: I have believed in God because of and through my faith in Christ: Shall I outrun my advocate and friend? Shall I arrive and Jesus fail? It is unthinkable! Jesus must stretch the whole way between manhood and Godhead if he is to be the friend I need and if I am to be his infinite debtor. But next, I need more than pity, or a friend who will mediate for me with God; I need Love. I cannot tell why it is so, but pity will not suffice. At first it does, but whether it is that the very experience of mercy awakens me, not only to a sense of forgotten duties, but also to some forsworn and forfeited rights, I know not, but my heart begins to crave for the Love of God, and I am satisfied only when I hear as I do from the lips of Christ, not simply that God is Loving, but that He is Love. That is to say, that deeper than all else in God is the affectional in Him; that He needs us as we need Him; that He is an eternal emotion, a moving forth and returning of the throb and the pulse of Love. But eternal Love is only another name and better for what we poorly try to express by our wooden man-made word "Trinity," or our still poorer phrase, "The persons of the Godhead." The Trinity is written on the necessities of our hearts.

And what is my third and last religious need? It is the bringing of all this very near to me and my fellows. I am not alone, an isolated, dateless unit of creation, but a related being, arrived late in time, with a heritage behind me, an environment around me and hopes before me. In this contact of fellowship I need that the great Love of God be brought very near to me, and not only to me, but to my brethren, for they act or re-act upon me as I upon them.

But what would this carrying of Love into my brethren's minds and hearts involve? It would involve a ministry so subtle, so ubiquitous and so wise, and above all, so unspeakably patient, that I cannot believe that anyone could conduct that ministry but the long-suffering God Himself. And now, when I see this wonder an

accomplished fact, and the appeal of the Eternal Love of the Father mediated through the Incarnation and Love of the Son, carried not only into the heart of me alone, but into the hearts of my brethren around me, by a daily ministry of unspeakable patience, I know that the fellowship in the receipt of these blessings is the work of the Holy Spirit of God, as the blessings themselves of Love and Grace are the work of the Father and the Son, and my heart finds rest in saying triumphantly, "These three, Father, Son and Holy Spirit, are one God."

Our hearts then, cry out for this Triune God; for pity, for love and for intimate fellowship. Their union is the safeguard against schism in our personal religion; the condition of the maintenance of a true monotheism. Not in an abstract, indivisible, naked unity, could my heart ever find a God to love and adore. His austere solitude would stand in mockery, over against my own: His lonely person, shut up in the impotence of its own infinitude would put to scorn my double cry for sympathy, as well as for control. Thanks be unto God Most High: the alone refuge of our souls; author and object of our faith,—that in the ample folds of his affluent Personality he has made full provision for our needs: as Father covering us with his shelter, dissipating our dread, domesticating us in God, making the world instead of a pathless wilderness, the outer court of a parental home: As Son sharing in actual fact our life, its perils, its sorrows, its activities and its destiny: As Holy Ghost, inthrusting into the very roots of our thought, the great purifying, unifying Thought of God: so binding our broken humanity together into one community of fellowship with the Divine Life.

III.

I have time to add only a word as to the Christian demeanor appropriate to all this. If any part of it be true, the first practical application of it is that we stand under an infinite obligation to Jesus Christ, and a sense of debtorship to Him in realizing his grace, is a primary duty with us. Next, if all this be true, the Love of God is the greatest thing in the Universe, and the acceptance of that Love and the keeping ourselves in it, the chief of all adjustments of the human spirit. And, thirdly, if all this be true, we are to recognize the incompleteness of our personal experience, and therefore, our need of fellowship with others, that with the Saints we may learn the meaning of the Love of God. But this is to say, in other words, that the greatest of all wishes which a man could entertain for his fellows is this, that the Grace of the Lord Jesus Christ and the Love of God and the Fellowship of the Holy Ghost might be with them all.

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3. How my heart will sing when I see the King, For there is no Sovereign

pels the gloom of earth - ly care; In the home of God I shall rest at last,
with for - bod-ings of de - spair, Yet, my heart is cheered, for the Hope is mine,
that with Je - sus can com-pare; So the sac - ri - fice of a life I'll bring,

Chorus.

In the land of E - den I shall dwell for-ev-er there.
If I trust in Je - sus I shall dwell for-ev-er there. I shall walk the streets
And with Him in glo - ry, I shall dwell for-ev-er there.

of the cit - y of God with its tree of Life so bright so fair,

There will be no night— Je-sus is the light, I shall dwell for-ev - er there.

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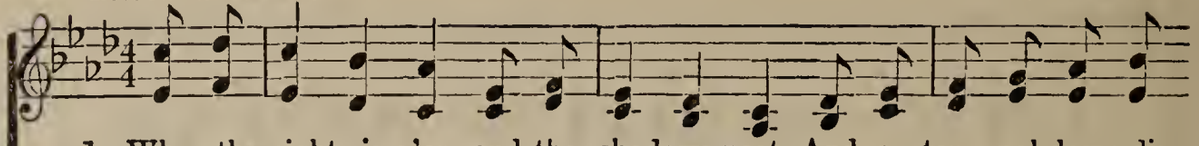

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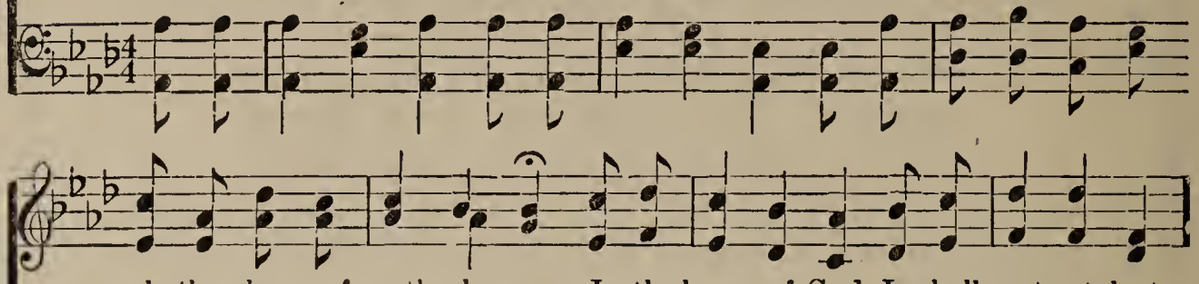
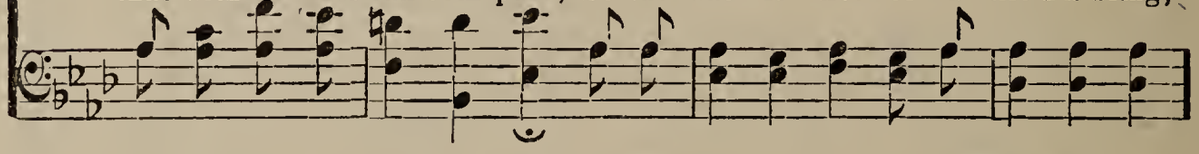
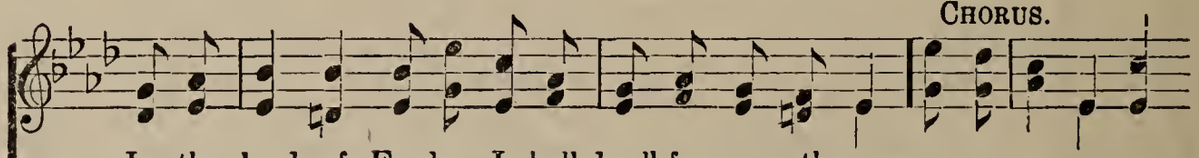
2. Tho' my sky be filled with the clouds of time, And my Soul is burdened
3. How my heart will sing when I see the King, For there is no Sovereign



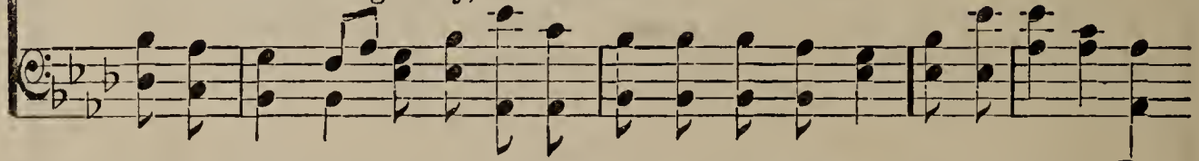
pels the gloom of earth - ly care; In the home of God I shall rest at last,
with for - bod-ings of de - spair, Yet, my heart is cheered, for the Hope is mine,
that with Je - sus can com-pare; So the sac - ri - fice of a life I'll bring,



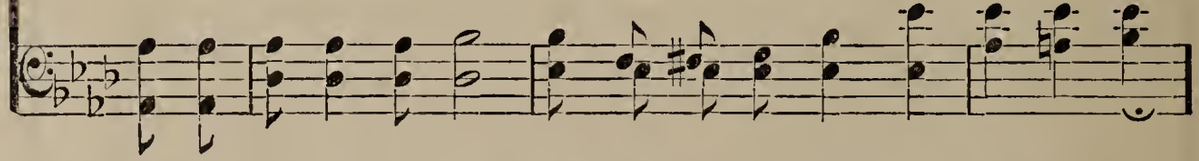
Chorus.



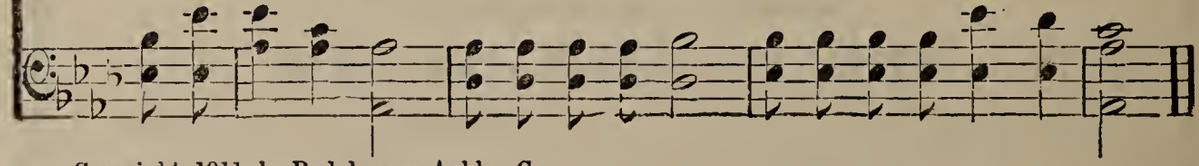
In the land of E - den I shall dwell for-ev-er there.
If I trust in Je - sus I shall dwell for-ev-er there. I shall walk the streets
And with Him in glo - ry, I shall dwell for-ev-er there.



of the cit - y of God with its tree of Life so bright so fair,



There will be no night— Je-sus is the light, I shall dwell for-ev - er there.



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If any little song of mine can make a life the brighter,
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And drop them down in some lonely vale and set the echoes ringing."

W. A. Sunday